



APTAVANI

6

- Dada Bhagwan

Table of Contents

[Trimantra](#)

[Note About This Translation](#)

[Introduction to The Gnani](#)

[Who is Dada Bhagwan?](#)

[Current link for attaining the knowledge of Self-Realization
\(Atma Gnan\).](#)

[EDITORIAL](#)

[PREFACE](#)

[Translator's Notes:](#)

[Aptavani 6](#)

[\[1\] The Instillation of Life](#)

[The Receptacle of the Intellect](#)

[\(Buddhi noh Ashaya\).](#)

[Buddhi's Ashaya and Bhaav \(Inner Intent\).](#)

[Support for Buddhi's Ashaya](#)

[Nature and Buddhi's Ashaya](#)

[Buddhi's Ashaya of the Ultimate Kind](#)

[The Doer of Pratishtha is Under External Control](#)

[Even Ego is a Natural Arrangement](#)

[Location According to Ashaya](#)

[Idol as a Result of Pratishtha](#)

[Who Contemplates on the Soul?](#)

[\[2\] Recording of Speech as Codes](#)

[Protection of the Ego](#)

[An Interfering Intellect Gives Rise to Clashes](#)

[\[3\] Karma Bondage by Signature \(Endorsement\)](#)

[Penance Increases the Degrees of the Knowledge as the Self](#)

[Pratikraman of the Akram Path and the Kramic Path](#)

[The Gnani's Pratikraman](#)

[\[4\] The Effect of Hurting Someone Creates Echoes](#)

[\[5\] Entanglements of the Worldly Life](#)

[The Amazing Web of the Doer Within](#)

[Compassion and Equanimity of the Gnani Purush](#)

[There is No Closure for Suspicion \(Shanka\)](#)

[Who Joins You in the Funeral Pyre?](#)

[Only Gnan Can End Suspicion](#)

[The Precise Justice of Nature](#)

[One's Own Vibrations Create One's Wandering](#)

[\[6\] The Court of Nature](#)

[Counter-vibrations for Hurting Someone](#)

[Memory Event is Bondage](#)

[Repentance from the Heart](#)

[Clearing the Mistake](#)

[\[7\] The Self is the Light that Never Gets Stained, Even When there is](#)

[Oneness with the Prakruti, the Relative Self](#)

[The Test/Examination of Vyavasthit](#)

[\[8\] The Initial Culprit is the Intellect](#)

[The Demarcation between the Intellect and Pragnya](#)

[The Nature of Ego](#)

[Qualities of a Self-realized Being](#)

[The Chain of Cause and Effect](#)

[In the State of Non-doership, there is No Bondage](#)

[Destiny and Vyavasthit](#)

[\[9\] Beginning of Kashay](#)

[Can There Be Kashays in Favorable Circumstances?](#)

[The Foundation of Kashay is Ignorance](#)

[The Unique Beauty of Akram Vignan](#)

[Conviction, Awareness, Experience of the Self](#)

[The Illusion – Samipyabhaav](#)

[\[10\] Pleasure-seeking Versus Attraction](#)

[Bhaavak and His Colors](#)

[Nirakud Anand – Bliss of a State Free of Agitation and Bewilderment](#)

[Echoes of the Ego in the Worldly Life](#)

[The Results \(Effects\) are Not Under Your Control](#)

[\[11\] The Seer-Knower](#)

[The Right Intellect and Pragnya](#)

[The Gnani's Way of Looking at the Antahkaran](#)

[The Problem of Wavering in Decision-making](#)

[Raag and Niraag](#)

[The Senses, Mind, Intellect, Ego and then the Self](#)

[Concentration Comes with Interest](#)

[\[12\] Attributes of the Non-self are Unreliable](#)

[The Consequences of Viradhana of the Gnani Purush](#)

[Key to Pleasing the Gnani](#)

[\[13\] Spiritual Development through Conflicts: Not Reacting to](#)

[Conflict Increases the Energies Within](#)

[\[14\] Seeing the Circumstances as They Are
Take the Beating and Be Free](#)

[The Flawless World](#)

[Viewing the Mistakes through Upayog](#)

[\[15\] Upayog: Levels of Awareness](#)

[Pure Awareness in Worldly Life](#)

[Focused Awareness is Upayog](#)

[\[16\] Understanding Moha, the Illusion](#)

[\[17\] The Science of Karma](#)

[Equanimity is Not Reacting to the Unfolding Karma
Effect](#)

[The Internal Evidences Create the Result](#)

[The Difference between Bhaav and Desire](#)

[Do You Get Upset if You Hear Insults Recorded on a Tape?](#)

[No Binding of Karma while Doing Karma](#)

[Karma is Not the Obstacle to Liberation](#)

[\[18\] Sahaj Prakruti](#)

[More Details on Naturalness, Sahajata](#)

[From Sahaj to Asahaj to Sahaj](#)

[An Effortless State](#)

[Sahaj Means the Effortless State](#)

[Analysis of the Prakruti](#)

[Control of Prakruti is with Vyavasthit](#)

[The Hassle and Difficulties from the Prakruti](#)

[Free Yourself from All Your Past Life Agreements](#)

[\[19\] Settling a File with Equanimity](#)

[Do Your Duties without the Intent to Hurt](#)

[\[20\] The Flawless Vision](#)

[\[21\] Equanimity with Sticky Files](#)

[Speech, Pleasant or Unpleasant, is an Effect](#)

[Speech Energy: Use and Abuse](#)

[The Gnani Purush Becomes a Disciple](#)

[The Worldly Life is a Drama](#)

[\[22\] Where is the Pain in this Life for You?](#)

[Death and Eternal Life](#)

[Vyavasthit and Life after Life Account](#)

[Does One Take Precautions or Are They Just Happening?](#)

[\[23\] What is an Intelligent Person Like?](#)

[Do Not Interfere, Just 'See'](#)

[\[24\] The Weakness of Anger](#)

[A Life without Conflict is the Path to Moksha](#)

[Kashays Bind Karma for Next Life](#)

[When the Illusion that Deludes \(Dekhat Bhooli\) Ends,
Suffering Ends](#)

[Charity without Inner Beggary for Fame](#)

[The Phenomenal Value of Pratikraman](#)

[Getting the Work Done Through the Prakruti](#)

[The Root Cause of Separation Due to Differences in
Opinion \(Matbhed\)](#)

[Do You Take Adjustment or do Pratikraman](#)

[When there is No Acceptable Solution?](#)

[The Intent to Settle with Equanimity and Pratikraman](#)

[One More Life to Complete Liberation\(Ekavtari\) in the
Akram Path](#)

[\[25\] This is Worth Knowing and Worshipping](#)

[To Dwell as the Self](#)

[\[26\] The Effect of Karma Dissipated by Talking with Chandulal](#)

[Samayik in Front of the Mirror](#)

[Talking with and Correcting the Self in the Mirror](#)

[After Self-realization, One is Neither a Female nor a Male](#)

[The Influence of Wrong Company](#)

[\[27\] Atkan: Major Blockade in the Path of Liberation](#)

[The Gnani Purush Removes Atkan](#)

[Atkan is so Deluding that it Blocks Bliss and Liberation](#)

[Atkan versus Heavy Karma](#)

[Purusharth and Parakram](#)

[Extraordinary Inner War against Atkan](#)

[The Biggest Atkan is that of Sex](#)

[Being Free from the Major Blockade \(Atkan\) of Sexuality](#)

[Factory of Vengeance](#)

[Opinions Obstruct the Bliss Within](#)

[Do Penance without Paying a Commission](#)

[Premature Fruition of Karmas – Udirana](#)

[Parakram – Extraordinary Spiritual Effort](#)

[\[28\] The Secret of the Bliss of the Self](#)

[Sit on the Everest of Awareness and ‘See’](#)

[The Great Importance of the Original Purush](#)

[Go Higher Within to Become the Supreme Self](#)

[Moksha Swaroop has Come in Front of You](#)

[Glossary](#)

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Aptavani-6

As expounded by the Gnani
Purush Dada Bhagwan

Originally Compiled in
Gujarati by : Dr. Niruben Amin

Trimantra

The Three Mantras that Destroy All Obstacles in Life

Namo Vitaragaya

I bow to the One who is absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living One who has annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and
final liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart knowledge of
liberation to others

Namo Uvazzayanam

I bow to those who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to all saints everywhere who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

This is the highest

Om Namo Bhagavate Vasudevaya

I bow to all who have attained the absolute Self in human
form

Om Namah Shivaya

I bow to all human beings who have become instruments for
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Note About This Translation

The Gnani Purush Ambalal M. Patel, also commonly known as Dadashri or Dada, had said that it would be impossible to translate his satsangs and the knowledge about the Science of Self-Realization verbatim into English because some of the meanings would be lost in the process. Therefore, in order to understand precisely the science of Akram Vignan and Self-Realization He stressed the importance of learning Gujarati.

Dadashri did however grant his blessings to translate his words into English and other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts.

This is a humble attempt to present to the world, the essence of His Knowledge. This is not a literal translation but great care has been taken to preserve His original words and the essence of His message. For certain Gujarati words, several English words or even sentences are needed to convey the exact meaning; hence, many Gujarati words have been retained within the English text for better reading flow. At the first encounter, the Gujarati word will be italicized followed by an immediate explanation of its meaning in brackets. Thereafter the Gujarati word will be used in the text that follows. This serves as a two-fold benefit: firstly ease of translation and reading and secondly

it will make the reader more familiar with the Gujarati words critical for a deeper understanding of this science. A glossary of all the Gujarati words is provided at the back of the book. For additional glossary, visit our website at :

www.dadabhagwan.org

Many people have worked diligently towards achieving this goal and we thank them all. Please note that any errors encountered in this translation are entirely those of the translators.

Introduction to The Gnani

One June evening, in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, and a contractor by profession, was sitting on a bench on the busy platform number three at Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-Realization occurred within Ambalal M. Patel. During this event, his ego completely melted and from that moment onwards, he became completely detached from all of Ambalal's thoughts, speech, and actions. He became the Lord's living instrument for the salvation of humankind, through the path of knowledge. He called this Lord, 'Dada Bhagwan.' To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifested within me. He also resides

within all living beings. The difference is that within me He is completely expressed and in you, he has yet to manifest.”

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world’s spiritual questions were answered during this event. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali, a suburb of Baroda and was later raised in Bhadran, Gujarat. His wife’s name was Hiraba. Although he was a contractor by profession, his life at home and his interactions with everyone around him were exemplary, even prior to his Self-Realization. After becoming Self-Realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi), his body became a ‘public charitable trust.’

Throughout his entire life, he lived by the principle that there should not be any commerce in religion, and in all commerce, there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct, and step-less path to Self-Realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this

process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a shortcut, whereas 'Kram' means an orderly, step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

When he explained to others who 'Dada Bhagwan' is, he would say :

"What you see here is not 'Dada Bhagwan'. What you see is 'A. M. Patel.' I am a Gnani Purush and 'He' that is manifested within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

Current link for attaining the knowledge of Self-Realization (Atma Gnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, will they not?" ~ Dadashri

Param Pujya Dadashri used to go from town to town, and country to country, to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. During his final days, in the fall of 1987, he gave his blessing to Dr. Niruben Amin and bestowed his special siddhis upon her, to continue his work. “You will have to become a mother to this whole world, Niruben” He told her as he blessed her. There was no doubt in Dadashri’s mind that Niruben was destined to be just that. She had served him with utmost devotion day and night for over twenty years. Dadashri in turn had molded her and prepared her to take on this monumental task.

From the time of Pujya Dadashri’s mortal departure on January 2 1988 to her own mortal departure on March 19th 2006, Pujya Niruma as she lovingly came to be called by thousands remained true to her promise to Dadashri to carry on his mission of the world’s salvation. She became Dadashri’s representative of Akram Vignan and became instrumental in spreading the knowledge of Akram Vignan throughout the world. She also became an exemplary of pure and unconditional love. Thousands of people from all walks of life and from all over the world have attained Self-Realization through her and are established in the experience of the pure Soul, while carrying out their worldly duties and obligations. They experience freedom here and now, while living their daily life.

The link of Akram Gnanis now continues with the current spiritual master Pujya Deepakbhai Desai whom Pujya Dadashri had also graced with special siddhis to continue to teach the world about Atma Gnan and Akram Vignan. He was further molded and trained by Pujya Niruma who blessed him to conduct Gnan Vidhi in 2003. Dadashri had said that Deepakbhai will become the decorum that will add splendor to the Lord's reign. Pujya Deepakbhai, in keeping with Dada's and Niruma's tradition travels extensively within India and abroad, giving satsangs and imparting the knowledge of the Self to all who come seeking.

Powerful words in scriptures help the seeker in increasing his desire for liberation. The knowledge of the Self is the final goal of all one's seeking. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atma Gnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan. Only a lit candle can light another candle.

EDITORIAL

Aptavani Series Number Six has one distinguished splendor. On the one hand there are 'problems' at every moment in worldly interactions, and on the other hand, one is enmeshed in internal struggles and single-handedly has to solve them. In the contest between these two, how can one get solutions for conflicts that arise day and night? Who can help with it? This very conflict carves away at one's insides and his train never leaves the yard of the station (life passes away).

Whoever comes before Dadashri with a list of all the conflicts in his life, Dadashri shows him such a proper solution that he moves out of the conflicts!

Gnan (knowledge of eternal truth) cannot be attained through words, discourses or service; it can be attained with help of the developed vision to understand the meaning of what lies in the Gnani's heart, and this is the exclusive right of every individual's expression.

How is it possible to know this *Vitarag Purush* (one free from all worldly attachments) as He is? Until today, there was no such vision, no measure of any kind available to identify Him. That vision can be obtained as a result of one's previous life's earnings of merit karma (*punya*) which can remove some of the infinite veils covering the Self. This removal grants one the vision that can identify the Gnani

and his state! Do we possess that clear vision? How can the vision be clarified? Only if there was the intention formed life after life, to this point in time, that, 'I must meet a Gnani Purush who imparts the state of being devoid of all attachments (*vitaraḡ* state); except for this, I have no desire for anything else.' Then, as a result of the Gnani's grace, there will open up in his vision the knowledge seed of the 'second day of the moon' (Dadashri uses the simile of a waxing moon for the state of one who has just acquired Self-realization and who will eventually arrive at the 'Full moon' state, the absolute knowledge—Keval Gnan state).

Where there is no merit karma (*punya*) or demerit karma (*paap*), where there is no piousness or unholiness, where there is no dualism, where the Self has illuminated in the perfectly pure form - such is the state of a Gnani. If one gives adjectives to such a Gnani, the giver opens up to liability! To pay respect using adjectives to the one who has attained the absolute state is like decorating sunlight with a candle; yet one supports his ego by claiming, 'How well I described the Gnani!' What can we say to this? What can we do?

Every talk of the Gnani is original. There is not a drop of scriptures in His speech, there is no shadow of other preachers at all nor is there the language of any founder of a major religion! His examples and similes are exclusive. Even in His spontaneous, lively humor there is unfailing, deep meaning and originality. Here before the Gnani, everyone

has the clear experience that he is removing his own conflicts by himself in his own language!

Experiential knowledge is contained in the heart of the Gnani. The one who is thirsty can attain satisfaction by dipping his vessel of surrender in the well of the Gnani's heart.

The Gnani's speech of knowledge, His words from experience, His heartfelt solutions about removing our mistakes, are solutions that are to be found nowhere else. His child like frankness and innocence come to surface and clearly indicate Him as a Gnani!

Every statement of the Gnani dances with joy on the highest stage of our heart!

Whoever has gone to the Gnani with a problem, the Gnani initially reads it as it is and ends his misery in such a natural way that, in just moments, the seeker is left with a feeling of awe and wonder of, 'Oh! I had this much difference of understanding in my vision?' Instead of the outward vision, if the vision was turned around 180° inward, the resolution could have been attained a long time ago! But let alone 180°, how can one turn even 1° by his own effort? That is the task of only the Gnani Purush.

Where the science of the Self has manifested entirely, where our 'search for the Self' of infinite lifetimes can come

to an end, how can we afford to miss the opportunity and return to wander around again in infinite lifetimes?

Not only the science of the Soul, but the science of the innate nature and makeup of the non-Self complex(*prakruti*) has simultaneously manifested. This phenomenon has not occurred anywhere else, but it is experienced here. Therefore, why not attain freedom from the 'web' of the relative-self by taking advantage of this science, and by experiencing the exact differentiation of the real-Self from the relative-self? For how long will you remain crushed by the pressure of the relative-self? The science of going beyond the relative-self is at arm's length so why should we not open up the qualities of our own relative self in front of the Gnani? For those who want to be free, why should they protect the deformities of the relative-self?

When can the Gnani be known completely? When the Gnani's 'knowledge' is understood, as it is, completely! At that time, the one who has understood it has probably become the image of the Gnani!

If the world can understand and attain such a Gnani who is a master of this knowledge, then it will delight in the joy of His praise. Then the nature of the world can be understood as it is and an absolute, unattached state can be experienced.

Any errors that may have occurred due to the limitations of writing on paper and the vastness of the speech of those

devoid of all attachments (*Vitarags*), are those of compilation and for that our apologies and prayers.

- Dr. Niruben Amin

PREFACE

What nature says is, 'Whatever I give you is verily in accordance with your own receptacle of intellect (*buddhi's ashaya*) of the past life. So then, why are you getting disturbed or distressed?' Whatever you get, enjoy it with happiness! If it was in one's receptacle of intellect that, 'Any kind of a wife will do, but I cannot live without a wife,' then he will get 'any kind of a wife.' And today, if he sees someone else's wife, he feels short-changed. However, complain as he might, his satisfaction is derived only from the wife at home. No matter how much commotion you create, you will not get anywhere. Therefore, be practical and wiser up! Settle everything with equanimity!

By getting disturbed and distressed there will be new bondage of karma and in this way the worldly illusionary attachments will never come to an end. One is defeated and trodden down from his wanderings in the worldly life. At last he arrives at only one decision of, 'It would be good if there could be some way to become free.' Then he will definitely meet with a 'Gnani Purush' with whose grace he will become aware of his real Self; he will be able to taste his own bliss of the Self. After that, his vision will change and, therefore, the subtle, inner component of vision and knowledge (*chit*) will never leave his own home and wander around outside. As a result, new causes for another life are not formed.

After speaking angry words to someone, if the mind forms the opinion that, 'Things cannot be sorted out without anger,' then there will be karmic charging of speech in the 'code words' of, 'I want to say angry words.' And, instead, if there is the opinion that speaking angry words is wrong and that it should not be done, then the code words of that opinion will be, 'I do not want to say angry words,' and the charging will be done accordingly. And when there is the constant search of, 'When will my speech improve?' then one's 'code words' will change. And the intention of, 'Let no living being in the world suffer any pain, whatsoever, from my speech,' will create the 'code words' wherein the charging of the speech that will occur will be that of the speech of a fully enlightened being's (*Tirthankara's*) liberating sermon!

In the current times, people are suffering day and night from wounds caused by words. There are no wounds caused by sticks or cane there. When others hurl the weapon of speech and words, the moment the knowledge of, 'Speech is of another entity and is in the control of another entity,' given to us by the Gnani surfaces, what scope is there for any wounds there? However, if you happen to utter hurtful words, doing repentance and apology (*pratikraman*), as shown by the Gnani Purush can bring about a solution for both the parties.

Every matter in this world is to be taken in a positive way. If you turn towards the negative, you will go in the

wrong direction and cause others to do the same.

Interactions of the worldly life are a museum of puzzles. After one puzzle is settled, the next one will lift its head. Once you attain the knowledge of the Self, the world will settle down. This world is not meant for fretting in useless discussions about others. This world is as it is. In that, you have to find Your safe side.

As long as one has the belief, 'I am hurting the other person,' the other person will definitely have pain as a result of these vibrations. And to see things in this way is due to one's own attribute of 'sensitiveness.' It is merely one type of ego. As long as this ego is there, the other person will inevitably feel hurt. When that ego gets dissolved, no one will suffer hurt as a result. If we become faultless, then the world is already faultless.

The way by which the Gnani came to be liberated from all karmic effects is the very way he saw, knew and experienced. He tells us to follow this same path in order to be liberated from the world.

People indulge and take shelter in amusing events in order to become free from pain and unhappiness and, by doing so, they undertake new karmic risks. Gnanis never waste the energy of the Self in this way. They settle them with equanimity.

Even if someone uses abusive language against the Gnani Purush, the Gnani tells him, 'There is no problem here, my friend. You must continue to come here to *satsang* (gathering of Self-realized beings); someday there will be a solution for you.' What wonderful grace and equanimity!

This world has never been unjust, even for a moment. The worldly courts may do injustice; it is justice if an innocent person is hanged and it is also justice when a guilty person is acquitted. Therefore, there is no wisdom in being dubious or questioning anything in this world. There is no one born in this world that can bother you, and if there is, then even if you plan a million strategies, none will be effective in avoiding him. Therefore, let everything be and go towards the Self.

From which type of knowledge can you have suspicions about someone? Even though you may have witnessed something with your own eyes, does it not turn out to be false? There can never be a solution for suspicions. There *can* be a solution for the truth! Where one does not have suspicion is where suspicion will be. Where one has trust is verily the place there are doubts. Where he has suspicion, there is usually nothing to suspect. Once one has the knowledge of a snake entering his room, his doubts about the snake will not go away until he has knowledge of it leaving the room. Relying on the science given by the Gnani Purush will make one doubt free.

That which comes into our memory is a complaint against us. So we should repeatedly do repentance and apology (*pratikraman*), as shown by the Gnani Purush, and clear it away.

If we caused pain to someone and if that person is suffering from that pain here in this world, is it possible for us to attain final liberation? The one who is in pain will inflict pain upon others. Can someone in pain attain final liberation? Therefore, get up – wake up – and come to a decision that, ‘From today onward I don’t want to cause any hurt whatsoever to any living being in this world.’ Then You will see final liberation coming toward You. If others give you pain, You are not to see that. Others have that freedom. How can we take away their freedom?

On the one hand, one wants to be declared free of guilt in the court of the world and on the other hand, one wants to continue his claim of, ‘Why did he do this to me? Why did he say that to me?’ How can anyone become free this way? And if such a claim is made inadvertently, it should be withdrawn, of course, by doing *pratikraman*!

Your interactions with your wife are to be completed by seeing the supreme Soul in her and not by becoming an ascetic (by renouncing the worldly life). Interactions of the worldly life are simply worldly in nature, but to see the pure Self in her is really the pure awareness of the Self. This is *shuddha upayog*.

Don't you think the innumerable mistakes that one continues to commit are caught in the Gnani's vision? Of course, they are caught in his vision; however, his awareness is only on the Self within us. Therefore, there is no result of attachment-aborrence (*raag-dwesh*) in the Gnani.

Our internal results from the effects of karma change, and that is why the internal results in others are disrupted and change. The Gnani's internal effects (results) never change under any circumstances.

If you want to improve someone, then no matter how much pain he inflicts upon you, if you do not let a single negative thought about him cross your mind, he will be improved for sure. This is the only way; improve the self and as a result the other person improves!

If you tell someone, 'This is your fault,' directly to him, he will not accept it and, on the contrary, he will cover up his fault. If you tell someone, 'You should do it this way,' he will do just the opposite. Instead, if you say it in the following manner, 'What benefit will you gain in doing it that way?' he will stop.

Who will accompany you on the funeral pyre? Which bubble in the flowing water do you hold onto? Who stays with whom?

One is not even aware whether the thing over which he clashes is his own or another's. Am I the one doing all this or is someone else making me do it? There should be no clash whatsoever, even at the cost of the physical body! The moment the inner intent spoils, the moment there is dislike within or the slightest rising of the eyebrow, conflict will start. Others may clash with us but when we decide not to clash with anyone, then despite circumstances of potential clash, we can avoid clash and, in addition, our 'common sense' will develop; otherwise, because of the lack of awareness, the infinite energy of the Self will be smothered and covered up during that clash. How can anyone who wants 'safety' in the world, and also wants to complete the path to ultimate liberation, give any 'scope' to clash?

If, at some point in time, one has heard the Gnan through which the Gnani have won over the world, then that knowledge will be helpful. In the end, one has to win over the world!

Only when everyone in this world likes us will success be attained. Whose fault is it if the world does not like us? If others feel disconnected (aloof) due to difference of opinion with us, it is only because of our own mistake. There, the Gnani, through his art of intellect and Gnan art, will quell the disconnection due to difference of opinions even before it happens.

After one attains the awareness of the Self, the duality of 'favorable/adverse' will cease to exist. As long as there is the dwelling in the temporary state and in the relative-self, there will be 'favorable/adverse,' which is totally the worldly life. As long as 'sweet' is felt as 'sweet,' 'bitter' will be felt as 'bitter.' If one does not experience 'sweet' as sweet, there is nothing to be suffered in the 'bitter.' If the 'knower' state prevails in 'sweet,' the knower state will naturally be there in the 'bitter' also. Instead, what happens is that due to the old habit of enjoying the 'sweet,' the bitter comes around to hurt.

The inner weaknesses of passion, anger, pride, illusion, greed, etc. (*kashays*) that are created in favorable circumstances are easy and sweet. They are the passions of attachment and they contain greed and deceit and their bondage cannot be broken. These passions will drown one in the comfort of pleasures and will cause one to miss out the path to liberation for a period of infinite lifetimes.

People can't help but give out a feast of applause to the person who does charity and gives donations. If that person is hungry for recognition and self-validation (*maan*), he will even pick from mud, pieces of applause that people throw in and feed on them. Gnanis never 'accept' even a feast of thirty-two varieties offered to them, so where is the danger of any 'sickness' setting in?

Whatever work you do, the work itself has no real value. But if there is attachment-abhorrence while doing it, it will create another life for you after this life, and if there is no attachment-abhorrence, there is no liability for another life.

There will be freedom when one does not see a single fault in others but sees every single fault of his own. When one attains the vision, 'I am bound because of my own mistakes,' one will cease to see fault in others. Therefore, only one's vision has to be changed. How can anyone be at fault when everyone is wandering around bound and dictated by his or her own karma? Worldly interactions do not require that one should see faults of others. The Gnani Purush also lives the worldly life but, even so, he views the world as faultless (*nirdosh*)!

When a thief steals, he is doing so because of the effect of his karma. So what right does anyone have to call him a thief? If one sees the supreme Self in the thief, then he will not be seen as a criminal. Lord Mahavir viewed the whole world as faultless. This was because of this vision of seeing the supreme Self in all.

If there is the unfolding karma of a horrible insult, and it causes the *antahkaran* (the inner functioning instrument of collective components of the mind, intellect, *chit* and ego in all human beings) to turn red-hot from within, and if one does the penance of 'seeing' it from the beginning until the

end, thus not becoming one with it, such penance will take him to liberation.

True penance is that which no one else gets even a whiff of. When others come to know of your penance and console you, and you accept their consolation, then they get a commission from your penance.

The effect of outer circumstances first arises in the intellect within the *antahkaran*. From the intellect, it reaches the mind. If the intellect does not accept it, the mind will not be affected. But if the intellect accepts it, the mind will take over and then the mind will go haywire.

How can the interference of intellect stop? If we stop listening to the intellect's altercations, and if we insult it, the intellect will shut up. And if we respect the intellect and we 'accept' it, then it will continue in full form!

When the mind takes a turn within with an initial effect, do not proceed in that direction. When there is such twist and stress (*amde chadhavu*), the bliss of the Self is veiled. Then there is unhappiness followed by hurt and inner burning, followed by suffocation, and finally worries set in. But if the root is removed before it sprouts, it will prevent a tree of misery!

Because one loses awareness of what is beneficial and detrimental to one's self, the mind is utilized in any and every which way, and it gets out of control! This is how

restlessness of the mind increases; so who is at fault here? As long as there is ignorance, there is ruling of the ego over the mind and for that reason, there is no 'control' over the mind. After Self-realization, the realm of the Self starts, and then spiritual effort (*purusharth*) arises and the mind is contained.

If both 'knowing and seeing' are present at every moment, infinite bliss prevails. One 'knows' everything that happens; one can 'know' of what happened in the mind, what words were spoken, what kind of behavior took place; however, because one does not 'see' who the doer is and who the real Self is, the experience of bliss is hindered.

Our focused awareness of speech, that is to say, (our) *upayog* of speech, is to 'see' 'whose ego has been hurt by our speech and how it has been hurt.

Why does our speech hurt others? It is not the words in the speech that hurt the other person; it is the ego behind the speech that ignites the burn! To hold, 'I am right,' is the protection of the ego. The ego is not to be protected; the ego is such that it protects itself!

Not a single word should be used to make fun of others. Not a single word should be used for selfish intents or for taking advantage of others. When there is no misuse of words – when not a single word is used with the intent of getting respect; that is when one's power of speech will develop.

If there is the slightest feeling of, 'He did me wrong,' then the verbal interaction with that person will be such that it will cause pain. He whose speech has improved will have a better worldly life. In this world, no one has the independent power to hurt anyone. One can never control others by means of threats. To do so is open egoism. The world bows and surrenders to the one who is without ego!

Understanding is attained when our statement fits everyone. If clashes occur, you should know that a lack of understanding has prevailed. The root cause of lack of understanding is the ego, and that ego will harass you day and night like a ghost, even when there is no external reason for it! Instead, if you have the opinion, 'I don't know anything,' it will bring everything to an end.

It is the ego that does good things. It is also the ego that does bad things. What guarantee is there that the ego that does good will not turn around and start doing bad things?

When the intellect hesitates with, 'Should I do this or not do this?' then what should one do under such circumstances? He should 'see' whether the force within for 'doing' is greater or if the force for 'not doing' is greater. If the force is greater towards 'not doing,' then he should side towards that. Then, if it was meant towards 'doing,' then scientific circumstantial evidences (*vyavasthit shakti*) will change it to that side.

To rush is a single fault and not to rush is double the fault. So proceed slowly at a rapid pace.

To have attachment (*raag*) is a single fault and to become averse to attachment (*niraag*) is double the fault. For worldly interactions, if one behaves with the attitude of 'I am the Soul; it is of no concern to me,' and does not pay his son's tuition; it is clearly wrong. One is not to become disinterested (*niraagi*) there. One has to settle the situation without becoming affected.

You are to please the other person; you are not to become attached to them. While pleasing an angry policeman, do you become attached to him?

The truly intelligent person is the one who interacts in life in a way that creates the least amount of conflict and clash at home and outside the home.

Where is our greatness if anyone is afraid of us? If frightening anyone changes them for the better, then it might be worth it even if it causes a loss for us!

No one will come to deceive us when no deceit remains within us. This world is nothing but our own reflection. All this around us is only our own photo! Only the effect of our deceit-free state can make others free of deceit!

'It is my responsibility to get closure and satisfaction of those who come across me.' Once this affirmation fits within

us, then sooner or later, without any external arrangements or any ego-based efforts and with our own insight, there will definitely be a closure with others. We have to change ourselves. We are not to wait in a 'queue' until the other person changes.

Today, one becomes clean and free from ego that hurts others but how can people suddenly forget the echoes of the ego that have prevailed to this point in time? Those echoes will remain. Until those echoes end by themselves, there is no other choice but to wait.

The mirror will reflect the image of whoever is standing in front of it. Thus, one is to become 'clear' like the mirror. A mirror-like clarity does not occur because of blockage of inner impediments (*atkan*). And because of that, people do not get attracted toward us. Because of this *atkan*, other people do not even like our true statements. And because of that, there is no emanating radiance of smile of liberation and there is tension in one's speech!

Once that attraction does occur, every single word of such a person will become divine.

Why have we had to suffer the wanderings for infinite lives? It is because of *atkan*! Because one did not have the bliss of the Self, he sank into the *atkan* of pleasures of the flesh. These impediments can be broken down by the grace of the Gnani Purush and, thereafter, by one's own tremendous spiritual effort (*parakram* is extraordinary

spiritual effort). Infinite bliss prevails when this happens! If the blockade is not rooted out, it will root us out away from the Gnan and even from the 'Gnani.'

When someone's shadow is cast on us, his disease will enter into us. No matter how beautiful the virtues of another person may seem to be, after all, they are the virtues of the relative-self (*prakruti*) only! The virtues of *prakruti* will come to an end or are subject to deformation. An Alfonso mango may look beautiful but it will stink when it rots!

There should be instant repentance whenever sexual attraction arises. And there should be the request from the pure Soul of that person for whom the attraction arose for; 'Grant me the energy to be free from these thoughts of sexuality.' Because of sexuality through thoughts, speech and acts, an account of vengeance (*veyr*) is created. This account will ruin many lifetimes.

Pratikraman is the process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action, as shown by the Gnani Purush, Dadashri. At first, *pratikraman* will stop aggression (*atikraman*) and break your wrong intentions. Later, it reaches the person you have hurt, however, you are not to see whether it reaches him or not. All this is for you only!

If *pratikraman* is done for a tiger, the tiger will do what we tell it. There is no difference between a tiger and a

human being. Because of the change in our vibrations (that we emit due to *pratikraman*), there is an effect on the tiger. As long as we hold that 'the tiger is a savage animal,' it will remain savage, and if in our belief and vision there is 'the tiger is pure Soul,' the tiger is verily a 'pure Soul.'

When our interference stops, when such vibrations stop, no one will be out there to send us any vibrations. If we inadvertently happen to send out vibrations due to old habits, they can be washed away with *pratikraman*; that verily is *purusharth* - spiritual effort!

How can the wedge of karma be fractured? 'By settling all files with equanimity.' The moment you see a 'file' (everyone and everything that is the non-Self), You should make a decision of, 'I must settle with equanimity,' then everything will get arranged accordingly. And in case it happens to be a 'sticky (difficult) file,' and a settlement of that file is not done despite this decision, then You are not liable; here 'scientific circumstantial evidence' is responsible.

Why is a "sticky" file 'sticky'? It is because you have made it so. Instead of seeing the 'sticky character' of the sticky file, if you see the sticky nature of your own file (your relative-self), the manner of seeing a file will change!

Only after becoming the Self (*purush* - the *Atma*;enlightened), can one take a picture of the nature of

the self (*prakruti*). How can a photo be taken with the camera of the ego? For that you need the camera of the Self.

The entity that gets puzzled is not the Self. The belief, 'This is mine,' is what makes mistakes. We are to only 'see' the self. We are not to call it 'good' or 'bad.' Even if the *prakruti* (the non-Self) attempts to get stuck to You a million times, your own supreme Self is such that it can never happen. No experiment or event of the universe can soil the purity of the Self. That is who we are!

In order to pay off the accounts of the self (*prakruti*), the Self has nothing to 'do' at all. Those accounts will naturally be settled on their own. The Self has to 'keep on seeing' what unfolds!

All losses and deficiency of the relative-self will be paid up naturally provided the ego does not interfere! The relative-self pays off its own losses by itself. Interference is created with the belief and the approach of, 'I am the doer'!

This spiritual science of *Akram Vignan* is such that it can blow away all the cyclones of the whole world, but only if we maintain steadiness with it!

Jai Sat Chit Anand

- Dr. Niruben Amin

Translator's Notes:

Dadashri uses the term 'We,' 'us' or 'our' – meaning the Gnani Purush and the Enlightened Lord within.

Self – with a capital 'S' means the pure Soul or the real Self. Self with a lower case 's' means the relative-self, 'Chandulal' or the *prakruti*. Similarly, 'you' with a capital 'Y' means the real You and a lower case 'y' refers to the relative you.

Where Dadashri uses the names 'Chandubhai' or 'Chandulal,' readers should insert their own name.

Aptavani 6

[1] The Instillation of Life

The moment one believes or says 'I am Chandulal,' 'I did this,' 'I did that,' it immediately gives rise to a new form-idol (*murti*) of a causal body. This is the instillation of life (*pratishtha*). Then this new 'idol' gives its effects and results. Just as we invoke life in a stone idol which gives its results, in the same manner we are invoking new life into this body which gives its results. The energized non-Self complex of thoughts, speech and acts (*pratishthit atma*) forms precisely according to the instillation of life (*pratishtha*). This 'old' *pratishthit atma* instills new life(new *pratishtha*). The 'Chandulal' (reader should insert his or her name here throughout the book) of today is the *pratishthit atma* of the past life, which, in turn, continues to do *pratishtha* like, 'I am Chandulal. I am his uncle, etc.,' and so everything starts all over again. And when you say 'I am pure Soul, I am *Shuddhatma*,' the *pratishtha* stops. That is why 'we' say that after attaining the state of Self-realization (*Shuddhatma*), new karma ceases.

Questioner: No one has given such a clear explanation.

Dadashri: You will find a solution if you have a clear explanation; knowledge of the Soul or Self (*Atma Gnan*) is needed. Knowledge of the Self is lacking; its presence gives such clarity that one can see everything as it is. That is why 'we' have given the new term '*pratishthit atma*' which nobody has done before.

Questioner: So it (*pratishthit atma* - the relative-self of today) continues to function and does everything according to the way the *pratishtha* was done?

Dadashri: Yes, it is according to the *pratishtha*. Just as an idol continues to give benefits once *pratishtha* is done in it, so does this *pratishtha*; and due to the results of this *pratishtha*, children study well and excel in their academics.

The Receptacle of the Intellect

(Buddhi noh Ashaya)

Questioner: Is one's own spiritual effort (purusharth) not a part of this?

Dadashri: No, one continues to instill life (*pratishtha*) and the idol (new self) begins to form, then it starts taking shape according to the 'design' he has brought forth in his receptacle of intellect (*buddhi's ashaya*). What is meant by receptacle of intellect? One says, 'All I want is to do well in

my studies.' If that is the design of the receptacle of his intellect, so will be the fruit for him. Another may have the design that he wants to progress in his devotion (*bhakti*), and so his reward will be just that.

If it is in one's receptacle of intellect carried forward from the past that he would like to live only in a hut, then even if he has million rupees, he will not feel comfortable living in anything other than a hut. And the one who has in his receptacle(*ashaya*) that he would like to live in a bungalow, then despite a debt of five million, he will like living only in a bungalow. And the poor disciples and devotees have it such that 'we will make do with anything that comes along' and so they will get anything as a result.

Questioner: So does one's intent (*bhaav*) work here?

Dadashri: No, it is the receptacle of the intellect; one does not have to make or do the intent. Everything is already settled within according to the receptacle of the intellect. He gets the 'idol' ready through *pratishtha*, 'I am Chandulal,' and then everything is settled according to what is carried in the receptacle of the intellect.

Questioner: 'I cannot do without a bungalow,' is the receptacle of the intellect. So where is the instillation of life (*pratishtha*) in this?

Dadashri: The *pratishtha* occurs automatically when one says, 'I am Chandulal. I did all this. I am her father-in-

law. I am his uncle.’ In this manner, an empty container (*khokhu*) is formed. Then what kinds of intents (*bhaavs*) occur? The answer is everything is ‘sketched out’ according to the receptacle of the intellect. Thereafter, internal changes occur according to the contents of the receptacle of the intellect.

Questioner: Who does the *pratishtha*?

Dadashri: It is the ego that says, ‘I am this...I am Chandulal for sure, and this is my uncle.’

Questioner: One man drinks alcohol in the bars, another worships the Lord in the temple. What is all that?

Dadashri: One drinks because he had done deep inner intent (*bhaav*) in the past life, of, ‘I cannot do without a drink.’ So he drinks alcohol and he cannot quit the habit. He is not doing the *pratishtha* (the instillation of life) but while speaking, whatever is the intent is what gets ‘printed’ in the receptacle of the intellect. It is very important to understand the receptacle of intellect. For all of us here in *Akram Vignan*, both (new *pratishtha* and *buddhi noh ashaya*) come to a stop; nothing new is created. In *Akram Vignan* there is no new *pratishtha* anymore.

Questioner: Dada, please explain *buddhi’s ashaya* in more detail.

Dadashri: The receptacle of the intellect(*buddhi's ashaya*) is when one person says, 'I only want to make a living through stealing and black market.' Another says, 'I never want to steal under any circumstances.' Another one says, 'I want to enjoy such and such (be in a remote place),' and so it will make a solitary place ready for him in order for him to enjoy. Merit and demerit karma (*punya and paap*) are at work in all this. One will receive all that is needed to enjoy according to the wishes he has made. He will even receive things he did not even imagine, simply because that was in his receptacle of the intellect(*buddhi's ashaya*). And when one has accumulated merit karma (*punya*), no one will be able to catch him when he steals. No matter how many traps they set for him or how vigilant everyone remains, he will not be caught. And when his merit karma (*punya*) comes to an end, he will be caught easily. Even a little child will be able to tell that he is doing something wrong.

Buddhi's Ashaya and Bhaav (Inner Intent)

Questioner: So when he makes a decision about what he wants to enjoy, is it the *buddhi's ashaya* (the receptacle of the intellect) that is at work?

Dadashri: Yes, it works according to *buddhi's ashaya*. Whenever one makes an intent (*bhaav*) to enjoy something, he will *have* to enjoy it. Even if it is beyond his imagination, he will have to go through it, suffer or enjoy, providing he

made the intent (*bhaav*) to do so. This is because in addition to *buddhi's ashaya*, there is the support of his merit karma (*punya*).

So with the *pratishtha* of 'I am this,' and 'this is mine,' an entire body is created for one lifetime. Then, while doing the intent (*bhaav*), whatever was in his *buddhi's ashaya* is exactly what gets 'printed' (gets recorded to give effect). Everyone has a receptacle of intellect (*buddhi's ashaya*).

Questioner: Is *buddhi's ashaya* constantly changing?

Dadashri: Yes. As it changes, the imprints in the causal body are being recorded accordingly.

Questioner: What is the difference between intent (*bhaav*) and receptacle of intellect (*buddhi's ashaya*)?

Dadashri: *Bhaav* is like seeing through colored glasses. Then despite having good eyes, whatever one sees through those eye glasses is what we call *bhaav*. Then he acts according to those *bhaav*—intentions. It is on this that the entire worldly life arises.

Questioner: If what he sees through the 'glasses' is the intent (*bhaav*), then are the 'eye-glasses' (*dravya karma*) an effect of previously caused karma?

Dadashri: Yes, the glass is *dravya karma*. That is what has entangled you. Everyone's glasses are different. Everyone's effect karma (*dravya karma*) is different. *Dravya*

karma is discharge karma or 'effect' karma. *Bhaav karma* is charge karma or cause karma. People do not understand the difference between the two because they do not understand that the effect karma has the cause karma along with it. This is due to the 'glasses' that are instantly on when one says, 'I am Chandulal.' People consider that the effects in front of them are the results of the causes they see. *Dravya karma* (effect) people see; they believe it to be *bhaav karma* and the fruit of it they call *dravya karma*. When one becomes angry due to *bhaav karma*, they believe that to be *dravya karma*. But they only see with the 'colored glasses.'

This matter of *dravya karma* is worth understanding. The matter of the receptacle of intellect is a separate issue.

Questioner: But what is the difference between *buddhi's ashaya* (the receptacle of the intellect) and *bhaav* (inner intent)?

Dadashri: Everyone has *bhaav karma* but *buddhi's ashaya* is different for everyone and it is dependent on location

(*kshetra*). What one sees through the glasses of, 'I am Chandulal,' is called the *bhaav*. Thereafter, the receptacle of the intellect is formed depending on the location and time (*kshetra* and *kaad* respectively). *Buddhi's ashaya* is based on this *bhaav*.

But the glasses by themselves are not of much value. The way these glasses arise is based on whatever you do in this life. When you do things to make others happy, the glasses are clear and pure and thus you can see well. And if your actions cause unhappiness to others, the glasses will be dirty and you will not be able to see the right things, and so you will have to experience great misery. So it all depends on what one does according to these glasses. One has to use the same glasses his whole life.

What is the root of all this? The answer is that one already has the Gnan, the original knowledge within, but he has these 'glasses' over his Gnan and so he has to look through the glasses and do everything. This is like the blinders they put on bullocks. If there is a little gap in the blinders, then whatever the bullocks see through it causes them worries and suffering (*upadhi*) due to external causes. One receives everything according to his receptacle of intellect (*ashaya*). If one understands his *ashaya*, then it is more than enough. Do you understand this *buddhi's ashaya*?

Questioner: Where one decides what kind of worldly interactions he wants, is there a receptacle of intellect (*buddhi's ashaya*) in the decision he makes?

Dadashri: When one keeps looking for things that will give him pleasure, he starts believing that there is pleasure in those objects. Then he makes a *bhaav* - decides through intellect - that he can do without a bungalow and that he can get by with a small hut. So, in his next life he will get a hut to live in. Does everyone not have different homes that they like, and do they not sleep soundly in them?

Questioner: Yes, they do.

Dadashri: Do they fret all night long as to, 'Why did he get that and I got this?' No, they don't. Why are they content with what they have? It is because their *buddhi's ashaya* is, 'I only feel comfortable in my home and in my own bed.' Then it does not even matter if it is just a hut. You may comment on how his bed sags but he will tell you, 'I can fall asleep only in this bed; I cannot sleep in a bungalow.' If you were to feed gourmet meals every day to a person living in primitive areas, he will not be satisfied. He will feel trapped there and will run away after a few days.

Many people wear expensive clothes even when they cannot afford them, and many, despite being very rich, wear worn out clothes...that is *buddhi's ashaya*.

A child will like only his father and mother even if they treat him badly. The father may not be on talking terms with his son all his life, but when he dies, he leaves everything to his son in his will. He leaves everything to his son even though his nephew took care of him all along. That is called *buddhi's ashaya*.

Even Dada's son and daughter died in their infancy. His *buddhi's ashaya* was, 'Why such hassle...why such bother?' If a person has in his *ashaya*, 'I will not work for anyone,' he will not have to work under anyone. Therefore, everything happens according to *buddhi's ashaya*.

Questioner: So whatever the worldly interaction, whatever the worldly evidence (*nimit*), living or non-living, whatever circumstances that come together, is the *ashaya* working behind all that?

Dadashri: Nothing comes together without *buddhi's ashaya*.

Questioner: Now is *buddhi's ashaya* the result of the activity of one's *chit* (*chintavan*) from the past life? (*Chit* - the subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*).

Dadashri: Not *chintavan*; it is the *ashaya* - *buddhi's ashaya* - the intellect's intention. This life is the fruit of *buddhi's ashaya* from the past life. He will meet up with a speculator if that was in his *buddhi's ashaya*. The moment

he steps out of his house, he will meet up with someone who bets on horses. Even if he decides he does not want to go to the horse races before leaving his home, he will end up going there. That is *buddhi's ashaya*.

From your *buddhi's ashaya* of your past life, you will know that in this life you are not going to be influenced by the stock market or that you are not likely to meet a rogue.

Support for Buddhi's Ashaya

All of this that is in front of you is dependent on *buddhi's ashaya*, which is dependent on physical matter (*dravya*), location (*kshetra*), time (*kaad*) and vision through the belief of 'I am Chandulal' (*bhaav* - intent). There is no doer-ship of the Self in it. One believes that one is the doer and that truly is the illusion. This illusion binds karma over and over again. This illusion is never dispelled. From a seed to a tree, and from a tree to a seed, this cycle continues relentlessly. Once the seed is destroyed, the tree will not grow again. The ego is the seed. Destroy the ego. Eat the fruit that has come, but destroy the seed. That is why 'we' say, 'Go through, suffer or enjoy the 'file' that comes your way and settle everything with equanimity.' Eat the pulp of the mango and destroy its seed. The 'pulp' of the mango is the receptacle of the intellect - *buddhi's ashaya*. You cannot do anything in that; you will have to eat it. But while eating, do not say, 'This is good,' or 'This is bad.' Settle everything with equanimity.

People say that '*Atma* did *vibhaav* - *bhaav* that is external and not of the Self;' that it imagined that (it did the *kalpana*). Allya! If it did have imagination (*kalpana*), then it would always have a habit of doing so. That is why 'we' say that scientific circumstantial evidences came together, giving rise to the *bhaav* that leads to the non-Self (*vibhaav*). 'Scientific' means mysterious (*guhya*). What does 'mysterious' mean? It means that all this (the worldly life) arose after the coming together of *dravya*, *kshetra*, *kaad* and *bhaav*. The *bhaav* that occurs with the glasses of, 'I am Chandulal,' is *vibhaav* and *that* is called *bhaav karma*. 'We' call that the arising of extra results (*vishesh parinaam*).

The coming together of two eternal elements (*vastu*) gives rise to an additional new result (*vishesh parinaam*), but all the while both the eternal elements retain their original quality and intrinsic property and function (*guna-dharma*). As long as you do not come face-to-face with the event of (setting eyes upon) nice juicy cucumbers, is any *bhaav* for them likely to arise within you? But when it does, it gives rise to, 'These cucumbers are so good!' (*vishesh parinaam*). But is anything likely to happen if you don't see them? Someone may ask, 'What if we find a solitary place to put everyone where there will be no interactions?' But that will not work. What has already been established, whatever instillation of life (*pratishtha*) has been done already, will give result without fail and, in the process, one will not refrain from making a new *pratishtha*. It may not be the same, it may be completely different, but one will not be

free from additional new results (*vishesh parinaam*). When one attains knowledge of one's real Self (Self-realization), he will find the bliss (*anand*) he is searching for; the vision changes, it becomes pure (*shuddha*) and consequently *vishesh parinaam* will arise no more.

The reality is that 'pure knowledge' (*shuddha gnan*) is the Self (*Atma*), and auspicious or good (*shubha*), inauspicious or bad (*ashubha*) and impure (*ashuddha*) gnan is the living entity(*jiva*). As long as one dwells in the knowledge of good-bad, one is a mortal (*jivaatma*), one who is unaware of reality (*moodhatma*). When one attains right vision (*samkit*), he becomes *Shuddhatma*—pure Soul. First, there is the conviction (*pratiti*) of 'I am pure Soul (*Shuddhatma*).' One cannot become *Shuddhatma* just like that; first the conviction has to be there. Then the Gnan arises according to that conviction, and the conduct (*vartan*)arises according to the Gnan. First, there was a deluded conviction (*mithya pratiti*), which leads to deluded knowledge (*mithya gnan*) and hence deluded conduct (*mithya vartan*). However, in the conduct that automatically follows *gnan* (knowledge) one does not have to do anything. When deluded faith (*mithya shraddha*) and deluded *gnan* come together, then a corresponding conduct will automatically follow. For all this to happen, no one has to do anything, yet one claims to be the doer and that is the ego. If one believes there is fun and happiness in being a bricklayer, he will become a bricklayer. Then, as he attains the conviction, he attains the knowledge of laying bricks.

When that knowledge and faith come together, his conduct will immediately result in bricklaying. He just lays the bricks, one by one, and they stick. He will not have to examine every brick in the process.

So everything comes together according to one's *buddhi's ashaya*. No one has to do anything. If stealing is in the *buddhi's ashaya* and there is meritkarma behind it, then everything will come together for one to steal. No matter how many illegal activities he is involved in, and whether thousands of criminal investigators are after him, he will not be exposed if his karmic fruition is that of meritkarma. And when his demeritkarma comes into fruition, he will be caught easily. What a natural arrangement this is! It is really his meritkarma at work, but he arrogantly thinks, 'Who can catch me?' He continues to have such ego. All bets will be off when his demeritkarma arises!

All this is run by merit karma (*punya*). Who gives you

your wages of one thousand rupees? Your boss pays your wages but it is all dependent on merit karma. When demerit karma (*paap*) takes over, the employees will abuse even the boss!

Questioner: Is this because the boss must have made the intent (*bhaav*) to employ him and he must have made the *bhaav* to work for that boss, and that is why everything has come together?

Dadashri: No, *bhaav* is not like that.

Questioner: Then is there some kind of a connection of give and take?

Dadashri: No, nothing like that.

Questioner: Then why did he go to work for him?

Dadashri: No, that is their karmic account. Neither the boss nor the employee has any relation or acquaintance with each other in the past life. The boss had in his receptacle of the intellect (*buddhi's ashaya*), 'I want an employee such as this,' and the employee had in his *ashaya*, 'I want a boss like that.' All this has been printed in their *buddhi's ashaya*, and so everything comes together without fail.

Even the children are born to one according to *buddhi's ashaya*: 'It is more than enough even if I have just one son. He will uphold my name,' and so the son will uphold his

name according to his *buddhi's ashaya*. The Jains will say, 'It would be nice if our son takes the formal ceremony of renunciation of the worldly life (*diksha*); at least he will be blessed! Then those parents will happily allow him to take *diksha*. Try talking to other parents about *diksha*! They will refuse because they never did such *bhaav* to begin with.

Nature and Buddhi's Ashaya

When one attains a wife, it is not because he had made *bhaav* of 'I want *this* woman as my wife'; there is no *bhaav*, no acquaintance or familiarity. He meets up with her according to the *buddhi's ashaya*. *Dravya, kshetra, kaad* and *bhaav* are such that when there is a shortage of women, his *buddhi's ashaya* will be, 'I will marry any girl that I find, but I must find one!' So he will find 'such a one.' Now he complains that she is like this and she is like that. Hey! You are the one who made such a choice so what are you complaining about? He feels discontent when he sees someone else's beautiful wife. Nevertheless, he finds satisfaction only in his own home and he also says, 'I will stay only in my own house.'

Nature is telling you, 'You got what was in your *buddhi's ashaya*, so why are you complaining?' He complains when he sees someone else's bungalow, but ultimately he likes his own hut.

Buddhi's Ashaya of the Ultimate Kind

If his *buddhi's ashaya* is, 'I am tired of all this wandering around; it would be nice if I were to meet a Gnani Purush so I can find liberation,' then he will meet a Gnani Purush. Now no one is likely to do such a *buddhi's ashaya*, are they? How can people become free from this infatuation for the worldly life (*moha*)?

The Doer of Pratishtha is Under External Control

Effect, location, time and inner intents (*dravya, kshetra, kaad* and *bhaav*) are constantly changing. Whatever comes out of your mouth is all an ego, but you continue to do *pratishtha* (instillation of life) with that. This ego is not your doing either. *Dravya, kshetra, kaad* and *bhaav* make you do it. You can get rid of the ego when you receive Gnan from the Gnani Purush. Once the ego is gone, all *pratishtha* will come to an end. Then where will he go? He will go to *moksha*!

Questioner: Does the ego also depend on effect, location, time and inner intents?

Dadashri: Yes, and that is why one does *pratishtha*. It will appear as if it is the ego that is doing the *pratishtha*, but circumstances make him do it. That gives rise to *pratishtha*. Now, circumstances arise out of that *pratishtha* which again cause you to create new *pratishtha*. Therefore, You (the real Self) do not do anything in it. That is why I call it 'scientific

circumstantial evidences.' It is the circumstance that makes a person do things, and he believes, '**I** did it.' Even the belief, 'I did it,' is caused by circumstances. Someone may ask, 'Is that called an ego?' You can say it is verily the ego because the 'doer' is some other entity, but he claims and believes he did it.

Questioner: Does ego arise according to circumstances?

Dadashri: Yes, that is correct. It is circumstances that make him do everything, including having the ego. Yet he believes, 'I am doing it,' and because of that, a new *pratishtha* arises. 'We' (*mahatmas*) do not have, 'I did it,' in 'our' belief. 'We' know that *vyavasthit* (scientific circumstantial evidences) make 'us' do all that, and that is why *pratishtha* stops occurring. The one (*pratishtha*) that was created prior to Gnan, that life will come; but new creation has ended. When you went on the pilgrimage, it was due to the *bhaav* you had created previously. Wherever you went are the places you had made the *bhaav* to visit.

Questioner: Does the *buddhi's ashaya* change or not?

Dadashri: *Buddhi's ashaya* depends upon the prevailing circumstances. If one is surrounded by policemen, it will create fear in him and his *buddhi's ashaya* will say that he does not want to steal anymore. Everything will change accordingly.

Buddhi's ashaya arises according to the coming together of physical matter (*dravya*), location (*kshetra*), time (*kaad*) and vision through the belief of 'I am Chandulal' (*bhaav* - intent). But the main intent is there for sure; if you have the intent to steal, only then will the circumstances come together.

Even Ego is a Natural Arrangement

Questioner: 'Necessity is the mother of invention'; is that wrong?

Dadashri: That is just an exercise of words. However, nature does all this.

Questioner: Then what is the basis for this 'relative' progress?

Dadashri: Nature makes it happen. *Dravya* changes as time changes, and as *dravya* changes so does *bhaav* and then one does egoism of, 'I did.' Even the ego is nature's doing. He who gets out of this egoism is freed from this too. Progress is caused by nature; otherwise, all exercising of words is egoism.

People came up with the word '*prarabdha* (fate; destiny)' and that is the reason for our predicament today! That is why in 'our' science 'we' have not called anything '*prarabdha*.'

Questioner: Is it not that whatever is in *vyavasthit* is what will happen?

Dadashri: I am telling you all this for your satisfaction. You continue doing what you are doing and the result is in the hands of *vyavasthit*, so do not worry or be scared. When the order comes for you to fight, go fight, and do not worry about the result.

Questioner: So should we not plan for anything?

Dadashri: Plans have already been made (in past life). So when it comes for you to do anything, continue doing. Plans were already made before the beginning of any event.

Questioner: Should we not think?

Dadashri: You do not have to think. You just have to observe the thoughts that arise and continue doing what you are doing. There is no need for you to think; thoughts will occur. If people had the power to stop their thoughts, they would do so. Are you able to stop your bad thoughts?

Questioner: No.

Dadashri: So what can you do?

Questioner: So what is the root of thoughts?

Dadashri: They are tubers of the mind.

Questioner: What is the root of tubers?

Dadashri: The tubers were formed when you became one with or engrossed (*tanmayakar*) with your thoughts in your past life.

Location According to Ashaya

Questioner: What is the difference between *ashaya* and a thought? Is a thought born out of *ashaya*?

Dadashri: Thought and ashaya are two different things. Ashaya is an extract (of the desires from one's past life) that is carried forward. Every living being receives their place according to their ashaya.

Questioner: Are the tubers bound according to the *ashaya*?

Dadashri: Tubers are different things. There is no connection between the tubers and *ashaya*. Thought is the main thing; the mind gives rise to a desire from which arises *ashaya*. And from that *ashaya* one receives his place or location. It is according to your *ashaya* that you received this body and you receive all other adjustments. You may not even have (want to

experience) that adjustment now, but you have received everything according to your *ashaya*.

You would not be able to sleep if it were not in your *ashaya*. If an outlaw has in his *ashaya* to rob a man; then he will never encounter a woman to rob. Your thoughts and *buddhi* (*antahkaran* – the inner working components of the mind, intellect, *chit* and ego) will be according to your *ashaya* and your whole life will pass according to your *ashaya*. Now, why can you not adjust to it?

You receive everything according to past *ashaya* (an extract that is carried forward; every living being receives their place according to their *ashaya*), but you cannot adjust to everything according to your current knowledge. Nevertheless, you will like only that which is in your *ashaya*. Changes cannot be made in the *ashaya*. After receiving this Gnan, the only thing that happens is that new tubers are not created and the old ones dissolve away, making you tuber-free (*nirgranth*). Now, new *ashaya* is not bound and the old one continues to dissolve away.

Questioner: What should one do in order to become tuber-free?

Dadashri: You should do introspection (*samayik*) like the one they do here. With *samayik*, a large tuber, which is very troublesome, will melt away.

Questioner: Does one have to make an effort to see one's own faults in the *samayik*? Does one not have to make an effort during *samayik*?

Dadashri: No, effort means to make the mind do something; to make the mind do something is considered an effort, whereas to 'see' is not considered 'doing.'

You can now 'see' mistakes that you could not 'see' before. There is no change in action. What you can 'see' is due to the power of Gnan.

Idol as a Result of Pratishtha

Questioner: What is *pratishthit atma*?

Dadashri: Until one attains the knowledge of his true Self, the belief of, 'This Chandulal is who I really am,' is what we call the *pratishthit atma* (the relative-self, energized non-Self complex of thoughts, speech and acts). This belief, 'I am Chandubhai,' is a *pratishtha* (instilling something more into) that is being done just like doing *pratishtha* for an idol, and that is why it continues to bear its fruits. What is *Atma*? It is your own Self. Your work is done when you acquire awareness of your real Self. You should have the realization of 'Who you are.'

Questioner: The *pratishthit atma* does not have awareness of the *Shuddhatma*, does it?

Dadashri: How can it have the awareness? It can only have that awareness when the Gnani Purush gives that awareness.

Questioner: No, but does the *pratishthit atma* not have awareness after you give Gnan?

Dadashri: Yes, that is when you became aware and that is why you started to say 'I am pure Soul (*Shuddhatma*).' You saw a change from your old awareness and, therefore, you felt, 'This is not me; I am the *Shuddhatma*.'

Who Contemplates on the Soul?

Questioner: 'The soul (*atma*, the self) becomes what it contemplates (*chintavan*)'; so who does the contemplation here?

Dadashri: The *pratishthit atma*, the relative-self, does the contemplation, not the real Self. The one that does the *bhaav* of contemplation, the one who holds the *bhaav* of, 'I am contemplating,' is the *pratishthit atma*. The real *Atma* is not like that. It is absolutely pure – pure as gold.

So what 'we' are saying is that one will become the Self if one contemplates on the *shuddha*, the real Self. And one will become something else if he contemplates on that something else.

Questioner: But is that not a contemplation of the *pratishthit atma*?

Dadashri: Yes, it is. The pure Soul, the Self, does not do anything. If the *pratishthit atma* turns 'this way' towards the Self, it will become *Shuddhatma* and if it turns the 'wrong way,' away from the Self, then the wrong result will occur. The moment one attains the Self, contemplation (*chintavan* of *Shuddhatma*) will occur continuously. However, the complaint such as, 'I am like this...this happened to me,' etc., is all an illusion (*moha*). Even this interaction with me (*satsang*) is *moha*, but it is *charitra moha* - a discharging effect. What is *charitra moha*? It is that which is shed when one employs equanimity. It will then not touch or affect him again, whereas the other *moha*, the true *moha*, will not refrain from sticking to you. Because the illusion that charges karma(*darshan moha*) is gone, only discharging illusion (*charitra moha*) remains for you. This is called discharge *moha*.

Those who do not have Gnan still have the belief, 'I am like this' or 'I am like that,' in their discharging illusion and, therefore, they become that which they believe. After attaining the Self, the Gnan, there is awareness of, 'I am pure Soul...I am *Shuddhatma*,' and so one continues to become pure (*shuddha*). Whatever is going to happen to 'Chandulal' will continue to happen. Whatever is in the nature of his *prakruti*, will continue to unfold. 'You' do not

have anything to do with 'that.' All you have to do is settle everything with equanimity.

[2] Recording of Speech as Codes

Questioner: What is the method for one to improve his speech?

Dadashri: This is the place; your being in front of the Gnani is the way to improve speech. Here you should keep asking questions again and again and arrive at the solutions and closure.

'Gross circumstances, subtle circumstances and circumstances of speech are (of) the non-Self (*par*) and are dependent on the non-Self (*paradhin*).'

When only this simple sentence remains in your understanding and awareness, then no matter what another person says, it will not have any effect. This sentence is not an imaginary sentence. It is exact. I am telling you that which is 'exact' and as it is. I am not telling you to follow my words by respecting them. 'Exact' is only this – that which is 'exact' is only this way: You suffer because you do not understand the facts as they are.

Questioner: I am able to maintain equanimity through Gnan when someone says anything negative to me. But the main question that remains is, when I speak something bitter and hurtful and then take the support of this great

sentence, 'Gross circumstances, subtle circumstances and circumstances of speech are of the non-Self and are dependent on the non-Self,' – does that mean I am getting the wrong license (misusing Gnan)?

Dadashri: One should never take the support of that sentence at such times, should one? For times like that, you have been given the support of *pratikraman*. You should do *pratikraman* if you say hurtful things to others. And when the other person says anything hurtful, there is no hurt at all within you if you take the support of the Gnan sentence.

When you do *pratikraman* for saying hurtful things, it will allay the hurt you feel for having done so. So this is how everything is resolved.

Questioner: Speech is inert (*jada*), yet why is it so effective?

Dadashri: Speech is inert, yet it is the most effective of all. It is the reason the world perpetuates. The very nature of speech is that it is effective.

Questioner: How is one to bring about control over speech?

Dadashri: In taking a vow of silence from the Gnani, one can attain control over speech. Otherwise, one can try to become silent on his own, but that is not under his control. And the unfolding of circumstance of silence, the *udaya* of

silence, will not come on its own. This is because the *udaya* of silence is dependent upon scientific circumstantial evidences (*vyavasthit*). Therefore, silence adopted after taking the Agna of the Gnani is beneficial. The other way to control speech is through *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing). Speech is a taped record; only that which has been 'printed' (taped within) will come forth, not more, not less. Therefore, these two are the only ways to control speech.

Questioner: What is the meaning of, 'It has been taped'?

Dadashri: When a boss speaks very fast and the secretary writes everything down, how is he writing all that down? What language is that?

Questioner: Shorthand.

Dadashri: And then there is something new beyond that, is it not? It is called 'code language' or something like that, right?

Questioner: Yes, code language.

Dadashri: All this gets typed within in a code language and shorthand. The moment the feeling arises within (*bhaav*) of, 'I am the kind of person that I can make anyone shut up with my speech,' then such code words lead to a corresponding speech coming into effect. This is what I mean by a taped record. For you, the current tape (speech) is of the code words that you had created.

And even a person who normally speaks indiscreetly and harshly, speaks very pleasantly before a saint; so are we not to understand that he is not the speaker? Who is he, the speaker of hurtful words or pleasant ones?

Questioner: What kind of awareness (*jagruti*) should we maintain when we speak?

Dadashri: Your awareness is gone for sure when you throw a stone that hurts and wounds the other person (your words are so harsh that they hurt and wound the other person). Your awareness will not go away if your speech is mild. Therefore, your awareness will come when your speech becomes mild.

Questioner: So how can we make the 'stone' smaller?

Dadashri: With *pratikraman*.

Questioner: How can we change the speech that has already been taped?

Dadashri: You can do so by taking the Agha to not hurt others with your speech from only the Gnani. Otherwise, it is like changing the will of nature. Therefore, if you try to change it, do it with the Aghas of the Gnani Purush. The Gnani is such that he does not become responsible (He is beyond thoughts, speech and acts) and hence, by taking on your responsibility, the responsibility vanishes. So this is the only solution.

Questioner: Is the 'taping' done according to one's inner intent and awareness at the time of speaking?

Dadashri: No, taping does not occur at the time of speaking. It has already been recorded before that. What happens to it today? It plays according to the way it was recorded.

Questioner: What if one maintains awareness at the time of speaking?

Dadashri: When you scold and intimidate someone and then feel, 'He deserved it,' then the same code gets recorded for another new account. If you feel 'I did him wrong,' then you create a new and different code. If you

believe you did the right thing in scolding him, then you created the same code but it will become even stronger and heavier in intensity. If you feel, 'That was very bad. I should not speak this way. Why did I speak that way?', then the code will become smaller.

Questioner: Does a code arise if there is neither the feeling, 'It was the right thing to do,' nor 'It was the wrong thing to do'?

Dadashri: If you decide to remain silent, then it will remain silent.

Questioner: Sometimes one may not express things verbally but there is internal speech going on, is there not? What about the negative *bhaav* – the negative feelings that continue within?

Dadashri: You should tell yourself that such negativity should not be there; it should be beautiful and harmonious within.

Questioner: Then will a code for 'beautiful' be recorded?

Dadashri: Yes, a 'beautiful' code is bound to come!

Questioner: So does one have to attain a new body for the new code? Instead, what I want is that 'no code be recorded.'

Dadashri: This is for just one life. You are not going to have codes like these later on. Those who do not have foul language today have not changed the code, and those who have foul language have changed the code, so their speech will change. Therefore, those who have changed it have taken note, whereas those who have not have missed out. When someone asks me, 'Dada, when will my speech improve?' ...from that can we not deduce that he is changing the code?

Questioner: The one who wants liberation (*moksha*) should not record any code, should he? What should one do for that?

Dadashri: You will not have any difficulty on your path to *moksha*. Whatever codes are needed to go to *moksha* will arise in your next life. Now, whatever 'stock' you accumulate by asking me, you will get exactly that code in the next life. You still have one more life, do you not?

Questioner: What are the codes of a *Tirthankara's* speech like?

Dadashri: They have decided on such a code that, 'Not a single living being be hurt to the slightest extent, by my speech. Definitely not only hurt any living being but also not hurt the foundation of any living being; not even that of a tree!' Such codes occur only to the enlightened, fully liberated beings (*Tirthankars*).

Questioner: What kind of awareness should be there when speaking?

Dadashri: The awareness of, 'Who will be listening and how will he or she be affected by these words?'

Questioner: The same words are spoken to five different people, but each person is hurt to a different degree. What can I do about that?

Dadashri: You should have the awareness and then speak. Do your best according to your understanding. There is no solution otherwise. Now, even when 'Chandubhai' is talking justly, the other person may still be hurt. What can one do then? What is the solution? This happens only with some individuals (with whom you have karmic account), not with everyone. So here, if there are no counter-attacks, only then will your 'fireworks' stop. Otherwise, if one person sets off sparks, sparks will fly from you too, even if you do not wish them to. So the sparks will cease only if everyone decides that they want to stop them, and not otherwise.

Questioner: Does the new code give its effect only in the next life or can it give effect in this life too?

Dadashri: What would happen if a potter were to place his earthenware to bake in a kiln and then remove them prematurely within an hour?

Your acceptance of, 'The next life will be filled with everything working well,' is the reason why you have faith in me and keep listening to me for hours on end. In this life, your speech, which is the result of taped codes from your past life, will be exhausted and then your speech will not be hurtful anymore.

Questioner: So then, will one become silent (*maun*)?

Dadashri: Yes, silence will be there. By silence it does not mean a silence where no words will be uttered; silence means only that speech which is necessary for basic worldly interactions will come forth. That which was filled into the 'tank' will be emptied for sure.

Protection of the Ego

Questioner: You said that speech comes out through the ego.

Dadashri: It is like this - there is nothing wrong with speaking; speech is a code word. It gets expressed and the sounds come out, but you should not protect or defend (*rakshan*) speech.

Questioner: Does 'not protecting speech' mean that one should not feel, 'I am right in what I said?'

Dadashri: 'I am right' is the protection (*rakshan*). There is nothing wrong if there is no protection. It will not hurt

anyone. When you protect your ego, then it hurts the other person.

A little child will not feel hurt even if I were to spank him a lot, but if you were to merely tap him in anger it will make him cry profusely. Therefore, the child does not get upset because of physical pain but because his ego is hurt.

The scripture writers have said that the ego is such an attribute that it makes everyone completely blind. It creates enmity even among brothers. It will make one think and wish for financial ruin of his own brother; even a father will wish that his son be reduced to nothing. What damage can the ego not do? Therefore, one should recognize and understand, 'What is the significance of this ego within, as far as my welfare is concerned?'

Questioner: But do we not need the ego to do our work?

Dadashri: The ego to do the work is always there. Who says no to that ego? But you should recognize and have the understanding of the ego that has caused so much havoc and thereafter you will have no attraction or love for it.

Questioner: What should I do when the other person does not improve, no matter how hard I try?

Dadashri: One has not improved himself and he tries to improve others – instead it only leads to the other person becoming spoiled even more. The moment one tries to improve the other person, the other person becomes worse. What happens when the one trying to improve others is spoiled himself? The easiest thing is to improve the self. If you haven't improved yourself and you try to improve others, then it is meaningless. Until you improve your 'self,' your words will fall on deaf ears and bounce back; if you say, "Don't do it like this," then the other person will say, "Go away. I will do it exactly like that!" You have just made him worse!

There is no need for ego in this at all. If you try to get your work done through ego and intimidation, the other person will get even more aggravated. People will always be sincere to the one who does not have an ego; there is morality with such a one.

We should not have ego; it hurts everyone. Even a small child will become obstinate if you call him 'stupid' or 'senseless' or 'an idiot'! But if you tell him, 'Son, you are a very good boy,' he will immediately do what you ask of him.

Questioner: And if we praise him excessively with, "You are very smart," then will he also become spoiled?

Dadashri: Whether we call him stupid or smart, either way he will get spoiled. The reason we call him 'smart' is so

his ego gets encouragement; and if we call him 'stupid' then it will have a reverse psychological effect on him. If you tell a good person he is foolish and mad fifty times or so, then he will begin to doubt himself, 'Maybe I really am foolish!' In thinking this way, he will become mad. That is why I give encouragement even to a mad person by telling him, 'Nobody in this world is as good and wise as you are.' Always take the positive in this world. Do not go towards the negative. There is a solution (*upaya*) for the positive. If I tell you that you are smart, and if your ego gets excessively encouraged, then I know when to 'slap' it gently. Otherwise, it will get on the wrong track and, if we do not encourage it, then it will not even progress.

The moment you recognize that 'ego is harmful,' everything will become straightforward. It is not worth protecting the ego; the ego itself is such that it will naturally protect itself.

What is the definition of the worldly life? It is giving and then taking or else it is taking and then giving. 'I' do not give anything to anyone and 'I' do not take anything from anyone. And no one gives to me; 'I' remain as the Self.

Change your worldly dealings knowing that you will have to take back whatever you give. Therefore, give only if you can afford to take it back when someone comes to return it.

If you go into a step well and say out loud, 'You are a rogue,' the echo of the step well will say, 'You are a rogue,' back at you. And if you say, 'You are the Lord of the fourteen worlds,' the well will say, 'You are the Lord of the fourteen worlds.' Therefore, you should say what you like to hear. You should project what you like. This worldly life is all your own projection. God has not interfered in it at all.

Do not call anyone stupid in this world. Only say they are smart or they are nice, then your work will get done. One man was telling his water buffalo, 'You are very nice, dear. You are very smart and understanding.' I asked him, 'Why are you saying this to the buffalo?' He said to me, 'She will stop giving me milk if I do not say this.' If a water buffalo can understand this then why would humans not understand?

An Interfering Intellect Gives Rise to Clashes

This world is relative. It is full of worldly interaction. You cannot say a word to anyone. And if there is absolute humility (*param vinaya*), then you cannot even look at anyone's short comings or faults. It is not worth looking for faults in anyone in this world. The person looking for fault does not realize what liabilities he incurs in doing so.

Questioner: I do not look for faults or point out mistakes in the other person. I am speaking only for his

progress.

Dadashri: You should not be looking out for his progress. Nature automatically looks after his progress. You should not have a desire to make the other person progress. Nature keeps doing its work for sure. You should take care of your own obligations.

The intellect (*buddhi*) will trouble you by showing you, 'This will happen if you do this, and that will happen if you do it that way.' Nothing happens. No one can do anything. Nature continues to do its own work. No one comes seeking advice; people just continue dishing out unsolicited advice.

If we were to listen to the intellect, then the first rule for our *satsang* here would be, 'You can only sit in this way; you cannot sit any other way!' Where there is true religion, a law of 'no laws' is the main principle there.

Here, we do not have a need for the word 'intellect (*buddhi*).' Try to push away the intellect that makes you interfere and cause conflicts; there is no problem with the intellect that does not lead to this. You will have to understand, will you not? How long can this go on? The intellect will make you emotional. You are not going to benefit anything from this. Everything depends on *vyavasthit*. Here no question remains for the one who has the slightest faith in *vyavasthit*. Here there is answer for every question.

Questioner: But you say that effort should be made right until the very end?

Dadashri: Where do you have to make the effort? Effort is needed for dealing with our interactions in the worldly life. There is no dealing of worldly life interactions here in *satsang*. Here there is the interaction of pure interaction (*shuddha vyavahar*). There is absolutely no need for the intellect in *shuddha vyavahar*.

Questioner: Should we use the intellect as a servant or not?

Dadashri: No. there is no need for the intellect when you enter the 'room of the Self' wherein there is absolute, pure interaction (*shuddha vyavahar*). There is pure interaction here and outside it is worldly in nature. Even in the worldly life, if the intellect (*buddhi*) becomes bothersome, you have to let go of it. After saying '*vyavasthit*,' there is no room for intellectual interference (*vikalp*). Those who remain within the Agnas of the Gnani Purush will understand what pure interaction is.

[3] Karma Bondage by Signature (Endorsement)

'Our' karmas are per our choice, whereas your karma makes you dance. 'We' have freedom therefore 'we' remain in peace. Your karmas too will end gradually and then they

will not come even if you were to invite them. They are not sitting idle, are they? Whatever you had endorsed in the past life is what comes calling; otherwise, nothing would come. Whatever types of contracts you had signed are what will come calling. If it was one of entanglements, then you will have entanglements. If it was clear and easy, then clear and easy ones will come. You know, they will even pull you out of *satsang* and take you away; you have no choice.

Questioner: Maintaining a relationship with it is attachment (*raag*); is that why it comes calling?

Dadashri: It is all nothing but attachment and abhorrence (*raag* and *dwesh*). It is only because you have endorsed with the signature of 'I am Chandubhai' in the past life that *raag* was created within 'him' (your relative-self); otherwise, there is no one to bother you!

There are not as many 'signatures' endorsed as you may think. It is considered an endorsement when it is typed once (past life) and typed over again (current life). So there are not as many as you think.

Penance Increases the Degrees of the Knowledge as the Self

There are all kinds of conduct starting from the level of

worldly conduct (*vyavahar charitra*) all the way to the conduct as the Self (*atma charitra*). There is knowledge (*gnan*), vision (*darshan*), conduct (*charitra*) and penance (*tapa*). In all this, the conduct as the Self (*atma charitra*) is the ultimate conduct. Worldly conduct (*vyavahar charitra*) is visible and evident, but you cannot have a snapshot of conduct of the Self, because it is not tangible. There is no snapshot of the ultimate four – knowledge, vision, conduct and penance.

Questioner: Which is the ultimate penance (*tapa*)?

Dadashri: When someone insults you and you remember my words (Dadashri's fourth Agna to settle with equanimity) at that time and decide, 'I want to settle (this account) with equanimity,' that is considered penance. You will experience penance (*tapa*) at that time.

All external penance is considered overt penance (*sthool tapa*). It is penance that others can know or see and its fruit or reward is worldly happiness. Inner penance is subtle penance (*sookshma tapa*) and its reward is liberation (*moksha*).

When someone insults you with foul language, at that time the mind, intellect, *chit* and ego will 'heat up' within, and when you continue 'seeing' this (reaction within) until it all cools down, it is considered subtle penance (*sookshma tapa*).

If a mother-in-law scolds all the time, a smart daughter-in-law will continue to reap the opportunity of the subtle penance. Such penance is freely available, sitting at home, in India. The Ganges River (considered holy in India with purifying properties) flows all the way to the home and yet people do not take advantage of it, do they? When your husband says something unpleasant, you should 'do' penance at that time.

Questioner: Where is the place for penance in *Akram Vignan* (science of Dadashri's step-less path to liberation)?

Dadashri: What does 'doing penance' mean? When past karmic accounts come into fruition, the fruits may be sweet or bitter. One has to 'do' penance when the fruit is sweet, as well as when it is bitter. Discharge karma will not refrain from bringing its sweet or bitter fruit, will it?

Questioner: If this man were to insult me with foul language, I would immediately realize that it is the fruition of my karma. He is blameless. So where is the penance in that?

Dadashri: This is the penance of Gnan. 'You' do not have to do any penance in this. To 'see' with equanimity when the mind and the intellect heat up within is penance. One is not to become one with the body and the mind (*tanmayakar*), not to become 'Chandulal' in this. Typically, people heat up along with the mind and the intellect.

Questioner: Does that mean one has to do penance?

Dadashri: Penance does not have to be 'done'; it occurs naturally.

Questioner: As long as penance is occurring, there is incompleteness (*apurnata*), is there not?

Dadashri: Incompleteness remains all the way, until one attains absolute enlightenment (*keval gnan*). Mine is considered an incomplete state and so is yours.

Doing penance increases the degrees of the knowledge as the Self within (*gnandasha*). Penance gives rise to the ultimate purity (*shuddhata*). I, too, cannot be considered '100% pure gold' and neither can you. Even the Gnani has penance of the body.

Pratikraman of the Akram Path and the Kramic Path

Questioner: You have said that in the path of *Akram*

Vignan there is no partiality or side-taking, so how can there be new construction without destruction of the old?

Dadashri: This is not a path of construction and neither is it a path of destruction. This path is only for those who want to attain liberation (*moksha*). There is another path for

those who do not want liberation. 'We' give a different belief to those who want it.

It is extremely difficult to make progress on the *Kramic* path, the traditional path to liberation; nevertheless it is the permanent path. No religion can work when there is no unity in what is going on in the mind, the speech and the action. Currently, is this not the state that prevails everywhere?

So what do 'we' teach people of this current time cycle when they want to know religion?

If you happen to tell a lie, there is no objection here. Even if you lie in your mind, there is no objection, but now ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing (*pratikraman*), and make a decision that you will not tell any more lies (*pratyakhyan*). 'We' teach people to do *pratikraman*.

Questioner: We do *pratikraman* at night (*raishi*) and *pratikraman* in the morning (*devshi*). Is there anything wrong with that?

Dadashri: *Pratikraman* should be 'shoot-on-sight *pratikraman*,' meaning it should be done the instant you hurt another being. You cannot afford to keep your debts pending. In the same manner, you cannot afford to keep any *pratikraman* pending.

Questioner: Living beings are constantly binding karma, so should they be constantly doing *pratikraman*?

Dadashri: Of course! They have to be done! There are some people who have received Gnan Vidhi (*mahatmas*) who do up to five hundred *pratikramans* a day.

Questioner: That is reversal of aggression in thoughts, speech and actions by changing the inner intent (*bhaav pratikraman*). That is not the ritual of *pratikraman* traditionally practiced by the Jains with verbal recitations (*kriya pratikraman*), is it?

Dadashri: No, there is no *pratikraman* in visible actions (*kriya*). The most one gets in doing *kriya pratikraman* is a calm mind.

Questioner: Is there a discharge of karma (*nirjara*) in it?

Dadashri: Discharge is occurring for every living being. The intention to do *pratikraman* is good, and therefore the discharge will be good. But *pratikraman* should be 'shoot-on-sight *pratikraman*.' What you (addressing the Jain questioner) are doing is effect-discharge *pratikraman* (*dravya pratikraman*). For liberation, reversal of aggression in thoughts, speech and actions by changing the inner intent (*bhaav pratikraman*) is needed.

Questioner: There is inner intention (*bhaav*) along with effect (*dravya*), is there not?

Dadashri: No, only *dravya pratikraman* is taking place; there is no *bhaav* in it. This is because it is very difficult to have *bhaav* in this the current era (*Kaliyug*). *Bhaav* only arises when the Gnani Purush graces you by placing his hand on your head. Otherwise *bhaav* cannot arise.

Who is a Gnani Purush? It is He who has no delving in the state of the non-Self (*parparinati*), at all. He is constantly in the state of the Self, day or night. His speech, conduct and humility win over the minds of others. There is no trace of adverse internal meditation that hurts the self (*artadhyani*) or of adverse internal meditation that hurts the self and others (*raudradhyani*). And with the total dissolution of the ego, and the resultant tension-free state, his constant liberating laughter (*mukta hasya*) is clearly evident to all. Such a one, who is a storehouse of infinite attributes, is a Gnani Purush.

The Gnani's Pratikraman

If you are sleeping on the ground and there are pebbles poking and bothering you from under the rug, would you not remove them? *Pratikraman* only needs to be done wherever something bothers and upsets you. You remove whatever bothers you and another removes whatever bothers him. Every person's *pratikraman* is different.

There are cases where a person keeps obliging others but at home, his conduct is improper, so he has to do *pratikraman* there. One has to do *pratikraman* whenever anything bothers him from within. Each individual's *pratikraman* is different.

'We' too have to do *pratikraman*; 'ours' is different and yours is different. You will not be able to see 'our' mistakes through your intellect. Therefore, they are subtlest (*sookshmatam*) and subtler (*sookshmatar*). 'We' have to do *pratikraman* for them. 'We' have to do *pratikraman* for not remaining in focused awareness as the Self (*upayog*).

'We' can never afford to forego our focused awareness as the Self (*upayog*), can we? 'We' have to talk with all these people; 'we' have to answer their questions but, nevertheless, 'we' have to remain in 'our' *upayog*.

'We' do not have to do *pratikraman* as long as spontaneity and naturalness (*sahajikata*) are there. In the state of naturalness, even 'You' do not have to do *pratikraman*. Any deviation from naturalness requires *pratikraman*. Whenever you see 'us,' you will see 'us' as spontaneous and natural (*sahaj*). You will see 'us' the same whenever you see 'us.' There will be no change in 'our' spontaneity and naturalness.

[4] The Effect of Hurting Someone Creates Echoes

When you hurt someone, and you can see the pain you are causing that person, you have the awareness that you are hurting them. That is the attribute of the ego called sensitiveness. Sensitiveness is egoism of a kind. As that egoism begins to dissolve, the other person will not experience any hurt. The other person will get hurt as long as you have egoism.

Questioner: This statement is applicable to your state. Should something not arise for us too?

Dadashri: Yes, it must arise.

Questioner: But this solution is only for one's own self, is it not?

Dadashri: Not just for one's own self, but slowly and surely the liberating solution (*uke!*) must occur for everyone. It is such that only after attaining the liberating solution for one's own self will there be the same for the other person. Others will find a solution only when you have the solution. But as long as the self, the worldly self, i.e., 'Chandulal,' has the egoism, the other person will, by rule, experience a reaction. Such egoism must dissolve, for sure.

All this is nothing but effects! There is no such thing as misery (*dukh*) in this world. It is only and simply a wrong belief. One believes it to be the truth. Now according to one's vision (*drashti*), that is how it really is, is it not? Therefore, what do you have to do in order to remain unaffected? You have to become pure. Everything becomes pure when you become pure.

The other person is not at fault in any instance; how can he be at fault? He believes that happiness is verily in the worldly life and for him that is the fact. Now if we try to convince him that his belief is wrong, then it is our mistake. There is some mistake and deficiency within us somewhere. I have seen this through my own experience. As long as I was experiencing those results within, those effects were experienced by others too. When it stopped being there in the mind, when all doubts (*shanka*) left, then everything else, the reaction in others, left too.

I have climbed those 'steps,' I have experienced all that. Whatever you say, I have seen all those steps. I have seen all that and, therefore, I can show you the path. The Gnan-knowledge that I give to you is the knowledge that is based from my own experience of the 'steps' that I have taken. I am showing you the same path from which I have gained experience. There is no other way, is there?

Before, prior to Self-realization, whenever an unhappy (*dukh*) thought arose, 'we' would somehow manage to find,

even to our detriment, a way of replacing it with a 'happy' (*sukh*) thought or a happy idea. When worries arise, one goes off to watch a movie or do something else. One allays, or temporarily holds in abeyance, the suffering (*dukh*) even at the expense of another person. He will try and push away that misery. After Gnan, however, he does not push away that misery at the expense of anyone else. Therefore, he has to endure a lot of suffering (internal penance); that has been my experience. I too have experienced this because I would not show the mind any new thing (*paryaya*) for my own happiness at the expense of another's misery.

And what does the world do? They get involved in other things in order to get rid of their pain. Any misery and they cash in on it. How big a stock is there within? 'We' are saying that you should go ahead and endure the suffering; do not spend your 'cash' (spiritual energies) by substituting the suffering (the naturally presenting penance) with another source of pleasure. Keep the spiritual energies intact.

People resort to instant medicine when they have to endure any pain or suffering. Hey you! You are actually increasing your (karmic) liability and the problem. Suffering does not go away by pushing it aside or doing something different to alleviate it. If you 'see' the suffering with the experience of Gnan, you will decrease the liability. Pain and suffering does not go away if it is pushed away. On the contrary, it will increase, and the original amount remains to be faced. The one who overcomes one episode of suffering

(one event of *dukh*), will overcome countless suffering. He becomes a 'bandit,' that is to say he becomes fearless in the face of suffering. I too have overcome countless suffering and hence I have become a 'bandit'!

[5] Entanglements of the Worldly Life

Questioner: In worldly interactions (*vyavahar*) when karmic tubers sprout, some sprout so heavily that it becomes very difficult to find a solution.

Dadashri: These five sentences of 'Ours,' the Five Agnas, are such that they will eventually bring a solution/closure (*samadhan*) for you. Otherwise, there is no other way to find a solution/closure. That verily is why this world is a mysterious puzzle. "The world is the puzzle itself." It can never be solved. The whole day one is entangled in the worldly life, so how can you progress spiritually? Puzzles will keep arising. They arise the moment you meet someone.

Questioner: As one puzzle ends, another one is poised, waiting with its mouth open.

Dadashri: Yes, this worldly life is a museum of puzzles. But if you realize who you really are, then your salvation is there! Otherwise, this puzzle is there for you to drown in. All the suffering really belongs to another entity, the non-Self (the relative-self). Realizing even this much is experiential knowledge (*anubhav gnan*). That experience is, 'This

suffering is not mine, it is of the non-Self'; even then there is salvation.

The Amazing Web of the Doer Within

There are all kinds of 'k's within you. 'K' means '*karavnara*,' - the one that makes you do. The *lobhak* makes you greedy; *mohak* causes you to have *moha*, illusionary attachment; *krodhak* makes you angry; *chetak* makes you cautious. *Mohak* is the one who casts the illusion over You, even when you do not want to.

Questioner: The mind shows me, 'Why bother with all this and create more problems?' Why should I think about whether something is binding me or not?

Dadashri: No, such a thought will come even when you do not think about it. The 'k' within (*karavnara*, the one within that makes you do) will make you do it. It will continue to entangle you. This world is such that it is not worth thinking about anybody. Yet when such thoughts arise, what can you do? You have to take a beating. This world is not for worrying about others. This world is for you to make a 'safe side' for yourself.

Questioner: Now how can I get rid of this intellectual interference (*panchat*) in the affairs of others that has taken hold in my mind?

Dadashri: You have to recognize whether it is your 'paternal relative' or an enemy, whether it is a friend or a foe. When you understand that it is your enemy, then you will not entertain it.

Compassion and Equanimity of the Gnani Purush

Questioner: But it (intellectual interference, *panchat*) is stuck in my head so strongly that it will not go away.

Dadashri: Just look! I can see how much reverence you have for me. I recognize that very well. Nevertheless, some day the mind will show you 'Dada is like this' (it will show negative things about Dada).

Questioner: Oh yes, I even cursed Dada; not Dada but Ambalal Patel!

Dadashri: I am aware of all that, even sitting here at home – how that 'k' (*karavnara*), the one within that makes you do, entraps you and makes you do it (*karavdave*) and

makes you take a beating for it! And for that, 'we' have compassion for you that after taking the beating you will one day become wise. One day you will realize, 'Why are they, the k's, beating me? What do I, the Self, have to do with it? What does Dada have to do with it at all? Why did I ever befriend them that now I have to suffer?' You will come to this realization some day.

Questioner: Dada, I have already experienced it; the experience is not yet to come, it has already come! My experience was that I used to feel 'this old man is harassing me and that I am going to make this '*Pateliya*' (derogatory for 'Patel,' Dada's last name) a 'sacrificial coconut' (sacrificial lamb).' But this old man (Dadashri) made everything better! I told myself, 'I am free at last.' But, Dada, I cursed you so much that there was no more cursing left. But from within I continued to feel, 'This Dada is right.'

Dadashri: 'We' know all that even sitting at home. 'We' also told you once that 'we' do not have any objections, even if you say negative things about 'us.' You just keep coming here. One day, all that will be cleansed! 'We' put no value to whatever negative things you say. All 'we' are focused on is to see what is beneficial for you and your spiritual progress. 'We' continue to look out for you, your family and everyone else's welfare and spiritual good. You speak according to your inherent nature, the non-Self (*prakruti*), but your vision is really not so. Even your

tendencies are not so and neither are your thoughts. 'We' see and 'we' know all that.

Therefore, learn to recognize whether the 'baggage within' is your friend or your enemy who gives you a beating. When such enemies come, say, 'Welcome, this is your home,' and then send them away.

Do you understand and realize that whatever it (the k) shows you within is wrong; it is one hundred percent wrong.

There is No Closure for Suspicion (Shanka)

Questioner: But, Dada, it is difficult to arrive at a closure (*samadhan*).

Dadashri: How can there be closure? There can never be closure for suspicion or doubt in the world. There can be closure for a true fact, but never for suspicion.

What is suspicion (*shanka*)? It is a tool to ruin the self. Suspicion is the worst thing in this world and it is one hundred percent wrong. And typically it exists where there is no (need for) suspicion. Wherever one keeps faith, therein lies the (need for) suspicion and *where* suspicion exists, there is nothing there. In this manner, you take a beating from all sides. 'We' have seen through Gnan that you continue to get hurt in every way.

Questioner: I did not understand this point about suspicion of, 'Wherever we have faith, therein lies the (need for) suspicion.'

Dadashri: It is like this: On what basis are you able to measure this vision? Are you able to trust what you see? Look here! Even when you see and witness something, it turns out to be wrong! You see through knowledge gained through your intellect (*buddhi*) and thoughts. That will give you such a beating that it will reduce you to nothing! That is why 'we' tell you to stay away from the intellect. It will not let you sit in peace even for a moment. In your case, everything is good. Your overt, expressed intent (*bhavna*) is good and that is why you got back on track.

Questioner: After that, I put a lot of emphasis on doing *pratikraman* (apology to the pure Soul of one you have 'hurt' coupled with the remorse of any wrongdoing). I used to get up at dawn and do *pratikraman*.

Dadashri: You learned about *pratikraman* here and that helped you a lot. You are alive because of *pratikraman*. Your home is limited to just this much. I have a home of so many people. However, there is no suspicion towards anyone.

Who Joins You in the Funeral Pyre?

Questioner: So does that mean that I should not have the belief that, 'Whatever I say is correct'?

Dadashri: Even if it is the truth, how does it concern 'us, the Self'? What I am saying is that one has to go alone on his funeral pyre, does he not? So why carry the burden of all this needless strife?

"It went on before you were born and will go on after you die.

Never will worldly interactions end; relative is the worldly life..."

"Janma pahela chalto ney mooa pachhi chalshey.

Atake na koi di vyavahar re, sapeksha sansar re..."

- Navneet

One is caught up in the same old misery for infinite lives. The wife and children are of this life, but one has had wife and children in every past life. He has done nothing but created attachment-aborrence(*raag-dwesh*) and bound karma. There is no trace of those relations now! It is karma that keeps giving the fruits. Sometimes it gives light and sometimes it gives darkness. Sometimes it gives a beating and sometimes it showers flowers. Can any relations be in this?

This has been going on since time immemorial. Who are we to 'run' all this? All we have to 'see' is how we can become free from our karma. 'We' the enlightened ones' have nothing to do with the children. It is nothing but

unnecessary burden. Everyone is subject to his karma. If there were such a thing as a true relationship, then everyone in the home would make a decision not to fight. But within an hour or two, they start fighting. This is because it is not under anyone's control, for sure! It is all nothing but fruition of karma.

Karmas unfold and they go off like fireworks! No one is a relation and no one is a beloved here! So where is the ground for any doubts or suspicion here? 'You' are a pure Soul (*Shuddhatma*), and this 'neighbor,' the body, is the only one that is going to hurt you and bring you pain and suffering. And your children are your 'neighbor's' children. Why should 'we' quarrel with them? And when the neighbor's children do not listen and you try to say something to them, they will say, 'How can we be your children? We are '*Shuddhatma*'!' No one cares about anyone else!

Questioner: If we look at the bottom line, then everyone has come to collect on their karmic debts. All we should be concerned about when we are settling these karmic debts is whether we are doing so with equanimity or not.

Dadashri: When they are settled with equanimity, salvation is yours.

Questioner: You graced me when I was misbehaving and being awkward and difficult. But this much is for sure:

everything has been cleansed.

Dadashri: It was more than enough that you stuck to Dada the way you did. One day, you will understand the bottom line that this was correct.

Questioner: You know, Dada, not one day! From this day onwards! Who knows if tomorrow will even come? Therefore, grant me such energies that I can deal with whatever few remaining karmas there are and that the intellect does not take off on the wrong path.

Dadashri: When you come here for an hour at a time, it will begin to dissolve slowly and eventually will come to an end.

Only Gnan Can End Suspicion

Questioner: There are many people who are such that opinions like, 'He is a good man, he is useless, he is cunning and greedy, and he is here to cheat and take my money away,' abound for them.

Dadashri: Opinions that become bound are verily the bondage. If a person had taken some money from 'our' pocket yesterday, and if he comes here again today, 'we' will not have an opinion or suspicion about him as being a thief. This is because yesterday the fruition of his karma was like that and who knows what the fruition of his karma will be like today?

Questioner: But the saying is that life force (*praan*) and the inherent nature (*prakruti*) go together.

Dadashri: We do not have to look at *praan* and *prakruti*; we have nothing to do with that. That poor man is under the influence of the fruition of his karma. He is suffering his karma and we are suffering ours. We have to remain aware.

Questioner: At that time, we may or may not be able to maintain equanimity.

Dadashri: If you do everything according to what 'we' tell you, that everything is karma-dependent, then your work will be done. That which is ours will go only if it is meant to. Therefore, there is no reason for you to fear anything.

On a dark night, in the light of an oil lamp in a village, you see a snake enter the room; will you be able to sleep, then?

Questioner: No, I would be afraid.

Dadashri: How will others be if you are the only who knows about it?

Questioner: They will sleep peacefully.

Dadashri: That is why the Lord asks, 'Why don't you sleep when others are sleeping peacefully?' One would reply, 'I saw a snake coming in. I will sleep when I see it go out.' He has the knowledge of the snake entering the room and he will be free when he gains the knowledge of it leaving. But he cannot be free as long as has suspicion in his mind.

Questioner: How can suspicion go when I have not seen it leave?

Dadashri: Suspicion goes away through the Gnan of the Gnani. This world is such that even a snake cannot touch anyone. Seeing through the Gnan, 'we' say that this world has never been unjust, even for a moment. The courts of the world, the judges, the lawyers, etc., may all be the cause of injustice, but not the world. Therefore, do not be suspicious.

Questioner: So should one not harbor any fear? It does not matter if one saw the snake; is one to not be afraid?

Dadashri: Even if you try not to be afraid, fear will inevitably creep in. It will continue to make you suspicious. No one can do anything. Suspicion will go away by remaining in Gnan.

The Precise Justice of Nature

There is no one born in the world that has the energy to hurt you! And if there is such a person, then even if you look for hundreds of thousands of ways to avoid him, you will not succeed in avoiding him! So which way should you turn? Should you be preoccupied in looking for those ways? No, you will not get anywhere. So give up all the running around and go towards the Self.

Questioner: So we come back to the original talk.

Dadashri: Yes, just keep 'seeing' whatever is taking place. It is all of the non-Self (*par*) and it is under the influence of the non-Self (*paradhin*). And whatever is happening is verily justice, and that truly is scientific circumstantial evidences (*vyavasthit*). It is justice when an innocent person is given the death sentence and it is also justice when the culprit goes free. We do not know how to 'see' who is innocent and who is the culprit. We do not know how to judge the case. We judge according to our own language (*gnan*).

One's Own Vibrations Create One's Wandering

Questioner: So does that mean that one should not judge with, 'This is right and that is wrong'?

Dadashri: 'Right and wrong' is talk without understanding. One has become a judge through his own

understanding.

If you do not interfere with anyone, there is absolutely nothing anyone can do to you. I can give you this guarantee in writing. Even if there is nothing but snakes here, they will not even touch you; that is how much assurance, guarantee, there is in this world.

How do the Gnanis live safely and in bliss? It is because they rest after knowing, experiencing, the world; they know, 'Nothing is going to happen to me. No one is going to bother me. I am in every living being. I am the one...I am the one... there is no one else!'

A lot needs to be understood about this world; it is not what people believe it to be. The world is not as it is described in the scriptures. In the scriptures, it is described in a flowery language, full of terminology which an average person cannot understand!

There is no one to bother you in this world if you stop instigating and bothering others, if you stop interfering. These sufferings are all consequences of your own interference. When you stop interfering, no consequences will come your way. You are the Lord of the whole world, of the whole universe. There is no boss, no superior, over you. You are the absolute supreme Soul (*parmatma*) for sure! No one is out there to bother you.

These are all your own consequences (*parinaam*). As of today, stop creating any vibrations; stop thinking about anyone. When such thoughts arise, erase them with *pratikraman* (apology to the pure Soul of one you have 'hurt' coupled with the remorse of any wrongdoing) so the whole day will pass without any vibrations. If you pass the days in this way, it is more than enough. That verily is spiritual effort (*purusharth*).

[6] The Court of Nature

If anyone is hurt even in the slightest by us, the case will remain pending in the court of nature. As long as any dispute remains pending in the court of nature, there is no liberation. All these people in the world have pending disputes in the court of nature. Now if you want to bring an end to the conflicts in the court, then you have to pardon anyone who insults you and make sure you do not insult anyone. If you accuse anyone, then the case will continue again. When you become a plaintiff, then you will have to look for a lawyer. Now (after Self-realization) we do not like it here and we want to become free from this world. Therefore, we have to pave the way for it; we have to let go of everything!

No living being (*jiva*) soul can find liberation (go to *moksha*) having hurt any other living being, even in the slightest degree. A person may be a saint or anyone else for

that matter; even if a saint hurts only his disciple, he will be stuck here. It is not acceptable in the court of nature.

Those who are ignorant of the Self (*agnanis*) are constantly hurting others. If they are not physically hurting others, their inner intent is constantly just that. Ignorance is violence (*agnanta* is *himsa*) and Gnan is *ahimsak bhaav* ('knowledge is intent of nonviolence').

Now you do not have any desire to hurt anyone, do you?

Questioner: I do sometimes.

Dadashri: What do you do when you hurt someone?

Questioner: *Pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing).

Dadashri: The case will not go to the court if you do *pratikraman*. Deal with it by saying, "Sir, I ask for your forgiveness."

In 'our' case, you will not find an instance where 'we' hurt anyone, even slightly. Others may act crazy; they do not care, do they? Only the one who wants to be free, cares, does he not?

Therefore, if mistakes do not occur, then there is no need for *pratikraman*. You have to do *pratikraman* only when you make a mistake. If someone tells 'us,' 'Sir, I do not have

enough power to not make mistakes. I do make mistakes.' So 'we' tell him, 'If you do not have the power to not make a mistake, then do *pratikraman*.'

No matter how crazy and foul words a person may say to you, if you happen to respond to him, then regardless of how beautiful your response is, the slightest of negative vibration arising from this is not acceptable. The other person can say all he wants to; he is independent. When children throw stones, are they not unrestricted? They are unrestricted as long as a policeman does not stop them. Other people can do whatever they wish. If the other person creates enmity towards you, he will not let you go to liberation (*moksha*) for thousands of lifetimes. That is why 'we' tell you, 'Be careful. If you encounter a difficult and crooked person, do whatever you can to appease him and become free from him. It is worth being free from this world.'

Counter-vibrations for Hurting Someone

When you hurt anyone in the world, the inner effect and vibration of that hurt, the echo, is bound to affect you. When a husband and wife get a divorce and the man remarries, the ex-

wife will continue to feel the hurt. The echoes of this hurt will inevitably be there within the man and he will have to clear (pay off) that account.

Questioner: Please explain this in more detail.

Dadashri: What 'we' are trying to convey is that when you become instrumental (a *nimit*) in causing the slightest of pain (*dukh*) to another being, then its effect will inevitably fall upon you. You will have to settle that account, so beware.

If you scold your assistant at work, will its effect not fall upon you? It will for sure. So tell me, how can the world become free from suffering? The one who has become such that no one gets hurt by him, in the slightest degree, is the blissful one. There are no two ways about this. The Agnas 'we' give you are such that you become free from all kinds of miseries. And you will not find any difficulty in practicing those Agnas. You are free to do whatever you choose, you are free to eat and drink and roam around, you are also free to go to see movies if you so desire. If someone wants three buckets of water for his bath, 'we' will tell him he can have four. 'Our' Agnas are not restrictive in any manner.

Therefore, the effect (*asar*) within of hurting anyone will not leave you alone. When you hurt children in your attempts to improve them, the effect of the hurt caused to them will fall on you. So talk to them in such a way that it

will not cause such an effect and they will improve. Is there not a difference between a copper vessel and a glass one? Do you consider them to be the same? You can repair the dents caused to a copper vessel but a glass vessel will break. Otherwise, the entire life of the child is ruined.

The beatings and the suffering you endure in life are due to ignorance of this matter. You may say things to improve this person or that person, but the effect of the pain you cause in the process will fall on you.

Questioner: One has to tell children something, these days, does he not?

Dadashri: There is nothing wrong in telling them, but speak in a way that it does not hurt them and that the echoes of that do not fall on you. You have to make a decision that you do not want to hurt anyone in the slightest extent.

Memory Event is Bondage

Why does anything arise in memory (*yaad, yaadgiri*)? From where does it come? Tell the memory, 'Why do you keep coming even when 'I' have nothing to do with you, and 'I' don't want anything from you?' It will reply, 'This is your complaint (*fariyaad*). That is why I have come.' Then you should say, 'Come on, let me attend to it and deal with you.'

You should simply do *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing) for memory of any being, thing or event, even when you are relaxing. You do not have to do anything else.

I have shown you the whole path that I have followed to attain liberation. That path is very easy and straightforward. Otherwise, liberation is not possible. Lord Mahavir (a fully awakened, enlightened being in India, 2500 years ago) could do that; no one else can. The Lord was truly a great hero (Mahavir; *maha* - great; *vir* - hero). Even then, he had to take so many higher and lower level births.

Everything will fall into place if you follow what the Gnani tells you.

Why does a memory event (*yaad*) arise? It is because somewhere 'it' is stuck within. Nevertheless, this is a relative sticking; it is not real. 'I do not want any temporary thing in this world.' You have decided this much, have you not? So why then does a memory event (*yaad*) arise? Therefore, do *pratikraman* for it. If you do *pratikraman* and still the memory event arises, then know that a complaint is still pending. Therefore, all you have to do is do the *pratikraman* again.

Questioner: Dada, as long as that remains unresolved, should the *pratikraman* continue? It (relative-self) does not need to be told to do the *pratikraman*.

Dadashri: Yes, you do not have to make him, the relative-self, say it. It will automatically happen once You have decided.

Questioner: The unfolding of karma (*udaya*) keeps occurring.

Dadashri: *Udaya* continues to happen. But what is *udaya*? It is the expression and unfolding of the karma that exists within and it is now ready to present its fruit. That fruit may be sweet or it may be bitter. This is dependant on the nature of the account. If a smiling face presents itself to you, then know that the karma has come to give happiness (*sukh*), and if a grim face presents itself, then know that the karmahas come to give unhappiness (*dukh*). Therefore, whenever the unfolding of karma (*udaya*) occurs, know that it has arrived and You have to settle it, with equanimity.

Questioner: But the non-Self complex (*prakruti*), shows a little of its energy at that time, does it not? The *prakruti* will show its inherent nature, will it not?

Dadashri: Everything may come out, but ‘You’ have to keep ‘seeing’ it all. That is all your karmic account (*hisaab*).

Questioner: The account of the non-Self complex (*prakruti*)will have to be finished, will it not?

Dadashri: ‘You’ do not have to do anything there. It will happen on its own. ‘You’ just have to keep ‘seeing’ how

much of the account still remains. 'You' are the Seer-Knower (*Drashta-Gnata*), and with eternal bliss (*parmanandi*). You will know everything.

'Chandubhai' is the one doing *pratikraman*; what do You have to do with it? 'You' have to see whether 'Chandubhai' did the *pratikraman* or not, or whether he pushed it aside. If he pushed it aside, You will know that too.

To 'keep seeing' what 'Chandubhai' does is independent spiritual effort (*purusharth*). To miss this 'seeing' is spiritual laziness, lack of awareness (*pramaad*).

Questioner: Is it the work of the pure Soul (*Shuddhatma*) to 'keep seeing'?

Dadashri: That work can be done after realizing the Self; otherwise it cannot be done.

Why does a memory event (*yaad*) arise? It cannot come without a cause and a reason. It will happen only if there is some complaint (*fariyaad*). Why does no memory event arise for 'us'? No one has a complaint against 'us.' Therefore, whatever *yaad* arises for you, keep doing *pratikraman* for it.

Questioner: Whatever old baggage there is within, it all must come as memory events; is that the way it should be?

Dadashri: That will definitely come. Whatever stock is going to discharge, or charge a new life, will come as a

memory event (*yaad*), without fail. If one is Self-realized, that karmic baggage will discharge and, in the absence of Self-realization, the very same karma will charge new karma and create bondage. The baggage is the same, but in the absence of Self-realization, it forms a karmic seed and, in the presence of Self-realization, the seed is roasted and consumed. Where is the potential for the seed to germinate and grow once it is roasted?

Repentance from the Heart

Thoughts sprout from the tubers that lie within. Thoughts sprout when the evidences arise. A person may otherwise look like a celibate but on his way somewhere, a circumstance may arise which will make him think about sex.

Questioner: Thoughts arise from the entirety of environment, do they not? It is because of circumstantial evidences that one's moral values and friends come together for him, is it not?

Dadashri: Yes, the external evidences have to arise and, based on that, the tubers of the mind sprout. They would not sprout otherwise.

Questioner: Who is the one that leads one to catch on to those thoughts?

Dadashri: It is all natural. But at the same time, you should understand that 'This intellect (*buddhi*) is wrong'; from there on, the tubers get destroyed. Gnan is the only light in this world. One can destroy those tubers if he attains the Gnan, through which he gains the understanding of what is harmful to him.

Questioner: But everyone believes and knows that it is wrong to tell lies, it is wrong to smoke, to eat meat, to act wrong, etc., and yet they continue to do so. Why is that?

Dadashri: Everyone says, 'This is all wrong, I should not do that,' but they say it superficially. They say it superfluously, not heartily and sincerely. If they say it heartily, then it (the wrongdoing) has no choice but leave after a certain time. No matter how bad the mistake may be, if you regret it heartily, then that mistake will not occur again. And if the mistake occurs again, there is no problem; the important thing is to continue repenting heartily.

Questioner: So is there a possibility for one to improve?

Dadashri: Yes, a great possibility. But there has to be someone who can improve him. An M.D. or F.R.C.S. doctor will not do here. One with mistakes will not do here. You need one who is without mistakes as an improver.

Now there are some people who wonder why the mistake keeps occurring even though they have repented for it very heavily. Actually, if the repenting is done heartily, the mistake will definitely go away.

Clearing the Mistake

To see the mistakes of the self is the Self, the Soul (*Atma*). To become impartial for the self is being the Self. No karma will touch You if You are the Self – if You are being the Self, remaining as the Self, ‘seeing’ the self (You are in *shuddha upayog*). Many people tell me, ‘Your Gnan is true, but when you travel in cars, is it not considered violence to a living being (*jiva himsa*) because a lot of insects die when they hit the car?’ I told them, “We’ are *shuddha upayogi*.’ The scriptures say that,

‘The one who is the Self, remains as the Self, and is in equanimity,

Holds the knowledge and the state of meditation as the Self,

Wins the minds of others;

Removing the mistakes thus, the embodied being becomes
liberated.’

*‘Shuddha upayog ne samatadhari, gnandhyan manohari
re;*

Kalank ko door nivari, jiva vare shivnari'

From the moment one begins to see the mistakes of the self, one attains the key to liberation. 'You' can see whatever mistake there is in 'Chandubhai,' the self. What good is this Gnan if one cannot see the mistakes of the self? That is why Krupadudev Shrimad Rajchandra (a Gnani Purush who became enlightened via the *Kramic* path) had said:

'I am a receptacle of infinite faults, oh compassionate One,

What solution is there if I cannot see my own faults?'

'Hoon toh dosh anant nu, bhajan chhoo karunaad,

Dithaan nahi nij dosh to tariye kaun upaya?'

There is no problem if a mistake (*dosh*) occurs. Keep focused awareness on it by being the Self, remaining as the Self, 'seeing' the self(*upayog*). Thus the mistakes will continue to be seen. Nothing else needs to be done.

All 'You' have to do is tell 'Chandubhai,' 'Continue doing *pratikraman* for all the members of your family. Chandubhai, say it this way; "For any hurt I have caused in the past, in the current or previous countless lives, for any attachment and abhorrence (*raag-dwesh*), for mistakes of sexual nature (*vishay-kashay*) and other *kashays* (anger-pride-deceit and greed); I ask for forgiveness." Find an hour a day to 'do' this. You should continue to do *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with

remorse of the wrongdoing), with awareness as the Self, for everyone at home and for everyone around you.

The entire load will lighten after you do this, otherwise it will not lighten on its own. 'We' have done this with the whole world and resolved everything in this manner; that is how 'we' became free.

As long as you hold other people at fault in your mind, it will not let you be at peace. When you do *pratikraman*, it will all get erased. Cleanse every sticky file (all interactions of the worldly life are due to karmic accounts and are considered 'files' - 'sticky' refers to the tenacity and the intensity of the file) of attachment and abhorrence (*raag-dwesh*) with *pratikraman* with focused awareness as the Self (*upayog*), seeing 'Chandubhai' doing *pratikraman*. You should especially do *pratikraman* for the 'files' of attachment (*raag*).

No matter how great the enmity, you can be freed from it in this life with *pratikraman*. *Pratikraman* is the only solution. Lord Mahavir's principle is recalling and confession of a mistake (*alochana*), apology and remorse for the mistake (*pratikraman*) and making the decision never to repeat the mistake (*pratyakhyan*).

Where there is no *alochana*, *pratikraman* and *pratyakhyan*, there is no way to liberation (*moksha*).

‘We’ do not have any gross (*sthool*) or subtle (*sookshma*) mistakes or faults. The Gnani has only subtler and most subtle (*sookshmatar* and *sookshmatam*) mistakes, which do not cause any difficulty to others. Even the most subtle of ‘our’ faults do not escape ‘our’ awareness. Others will not know that ‘our’ fault has occurred.

‘We’ can also see your mistakes, but our vision is focused on your pure Soul (*Shuddhatma*) and not on your unfolding karma. We can see everyone’s mistakes, but ‘we’ are not affected by them. That is why Kavi has written:

‘A mother never finds faults,

Dada too does not see anyone’s faults, mistakes’

‘Maa kadii khod kadhey nahi

Dadaney dosh koinaa dekhay nahi. ’

‘We’ know your weaknesses, and weaknesses are always bound to be there. Therefore, ‘our’ forgiveness is natural and spontaneous (*sahaj kshama*). ‘We’ do not have to forgive you; you receive ‘our’ forgiveness naturally and spontaneously. Spontaneous forgiveness is an attribute of the ultimate state; ‘we’ have natural forgiveness for all. Not only that, but ‘we’ also have a constant unwavering love for you. That which increases and decreases is not love; it is attraction. ‘Our’ love does not increase or decrease. It is pure love, the love of the absolute Soul – the *parmatma* – the Self.

You should do 'shoot-on-sight' (instant) *pratikraman* for any mistakes. 'You' should tell 'Chandubhai,' 'Come on, Chandubhai, do *pratikraman*.' If Chandubhai says, 'I am too old to do it,' You should tell him, "We' will give you the energy.' Then make him say, 'I am full of infinite energy,' and thus the energy comes.

He who starts seeing his own mistakes - when he sees five or so of them - should realize that now the solution has begun.

As many mistakes that are seen, that many mistakes leave. One may say that he keeps seeing the same mistake repeatedly. Actually, the same mistake does not come again; just as the onion has layers, each mistake has many layers. Therefore, when one layer is removed with *pratikraman*, another layer is there; however, the same layer does not come back. For example, if there were thirty layers, then twenty-nine will remain. When another layer goes away, twenty-eight will remain. In this manner, they will decrease to a point where the mistake is completely gone.

[7] The Self is the Light that Never Gets Stained, Even When there is

Oneness with the Prakruti, the Relative Self

Know what the original root fact is. What is the main fact? This human life is meant just for knowing this fact only. You just have to know 'what is ours and what is not' in all this. Then you can lament and cry if you want to. We have erred in our own world. It would have been different if we were in someone else's world.

Questioner: How is this 'our' world at all?

Dadashri: Then whose is it? By 'ours' it means no one is our owner; no one is our superior. The world is ours indeed. It is worthwhile if you take the advantage of 'seeing' this world and 'knowing' it.

Questioner: When we revert into 'seeing' and 'knowing,' we get entrapped and entangled within.

Dadashri: The one who becomes entangled is not 'You.' The belief, 'This is me, and I am entangled' is verily the mistake.

How wonderful nature appears when you 'see' and 'know.' But when one has worries, he does not see nature, does he? The gardens may be beautiful but they seem like poison to him. The world is forever beautiful; how wonderful these cows and buffalos look! But by associating with human beings, they have problems.

Questioner: Do cows and buffalos realize that humans

are crooked and obstinate such as we are?

Dadashri: No, they have only come from the human form. The poor things remain in touch with humans. They are the daughters of our own relatives from the past life! And the dog that barks in our home, too, is our own relative from our past life that has come here!

Questioner: Does an embodied soul (*jiva*) take birth instantly upon death?

Dadashri: Instantly. It takes no time. No one is out there to give life or take it away.

Questioner: So, it is on autopilot; everything is happening by itself (*swayam sanchalit*)?

Dadashri: Yes, it is all happening on its own by its own nature. Just as it is the nature of water to flow downward, no matter what you do, nothing will change that nature.

Questioner: The non-Self complex of thoughts, speech and actions (*prakruti*) is such that some are very elated and some are very depressed.

Dadashri: All the *prakrutis* need to be 'seen' only. The light from the car's headlight will 'touch' (shine upon) the mud, filth and the stench of a dirty creek, but nothing will touch the light. The light will 'touch' the mud as it moves forward, but the mud will not 'touch' it; neither will the

creek's dirty water and stench. Nothing will touch the light. We need not harbor any fear that the light (Self knowledge) will become tainted with 'mud,' 'stench' or 'water.' Now, if the light from a car's headlight is like this, just imagine how brilliant and unaffected the light of the Self would be! The Soul is just in the light form. It illuminates everything.

Questioner: We have become one (*tanmayakar*) with our non-Self (*prakruti*), then does the dirt not touch our mixed life force (*mishra chetan*), 'I am Chandulal'? (*Mishra chetan*; *mishra* - mixed, *chetan* - life force.)

Dadashri: If it touches, You have to 'see' that.

Questioner: But what if that has an effect on us?

Dadashri: You have to 'see' that too! What is the job of the light? It is to 'see.' Whether there is a hill, mud, water, stench, even bushes, it goes into them and comes out; but none of these things affect the light. If this light is like that, then how wonderful the light of the Self must be!

If you are driving in the dark without lights, you will not know how many insects are crushed and killed, but when you turn on the lights, you will see how many bugs collide with the car. It is because of the light that you are able to see. Does that mean that they were not colliding before you turned the lights on? They were. Those who have not received Gnan do not see this, but we do because we have the light - Self-knowledge. We get worried and concerned

because we can see, whereas they do not worry. This is how the world works.

Questioner: But everyone will have to come to this level of concern, will they not?

Dadashri: After entering the world of recurring, externally-induced problems and resultant suffering (*upadhi*), one seeks out the path of freedom from external problems; liberation (*nirupadhi*). But how can one find a way out of the problem of *upadhi* when he has not come into the problem, when he does not see it as *upadhi*? He has to understand that he has entered the world of suffering (*upadhi*).

One has to understand this only once. This external light does not touch anything and it is because of the light that you can see the insects colliding; otherwise, you could not see anything. Therefore, once you understand, then there is no problem or worrying. But 'we' should 'know' that we can see the insects dying because the light is there. In all this, 'we' are not the 'doer' of anything.

Questioner: In the worldly life, there are certain situations where we become instrumental 'doers.' In those instances where we become excessively engrossed (*tanmayakar*) in our actions, then the reaction is greater.

Dadashri: You have to 'see' even that. Nothing is going to change if you miss the 'seeing.' You have to continue

doing what you are doing. Do you drink tea early in the morning or not? Do you have to be told to do the work of drinking the tea? Even then we cannot say, 'Do not do any work; it will happen on its own.' It is a liability to say that. You have to say, 'Continue doing the work.'

The Test/Examination of Vyavasthit

If you are sitting in a car and you are asked to get out of the car, realize that it is scientific circumstantial evidences (*vyavasthit*). If you are then asked to get back in again, it is *vyavasthit*. And then again if you are told to get out, that too is *vyavasthit*. If they tell you to get in the car seven times, it is still *vyavasthit*. It is *vyavasthit* even when they make you get out. Whoever experiences this as is, as *vyavasthit*, will attain absolute enlightenment (*keval gnan*). The *vyavasthit* that 'we' have given is such that *keval gnan* will be attained if one understands it in its entirety. It is the essence of the scriptures of all the twenty-four enlightened beings called *Tirthankars*.

Questioner: You must have understood *vyavasthit* first, then you started to give this Gnan, is that right?

Dadashri: Yes, it was only after that. *Vyavasthit* has come into my experience from many lifetimes and then I opened it to others. Otherwise, I could not do so. It carries a great liability. To utter even a word of the *Tirthankars* and preach to someone is a tremendous liability. How many

times will the knowledge of *vyavasthit* be there for you when you are repeatedly asked to get in and out of a car?

Questioner: Four or five times and then I would lose my mind.

Dadashri: It is the non-Self complex of input and output (*pudgal*) that loses self-control. 'You' should 'know' that, 'It is this *pudgal* that has lost it.' What you should say is, 'It is the *pudgal* that lost control; I still came back and got in the car.' 'You' should 'know' that the control is being lost. That is how wonderful this *vyavasthit* is. It is wrong for one to run away when he loses control and not come back. Once you understand *vyavasthit*, there is nothing left to interfere with. Whatever is going to happen to the *pudgal*, let it be, but You should not be obstinate. The *pudgal* will try to make you obstinate.

[8] The Initial Culprit is the Intellect

Questioner: Which part of the *antahkaran* is affected first? (*Antahkaran* – the inner functioning complex of the mind, intellect, *chit* and ego.)

Dadashri: The intellect (*buddhi*) is affected first. There is no effect if the *buddhi* is not present.

Questioner: During difficult circumstances, what part beyond the *antahkaran* is affected?

Dadashri: Beyond the *antahkaran*, nothing is affected.

Questioner: Is it affecting the one who believes, 'I am Chandulal' (*pratishthit atma*)?

Dadashri: That is the relative or charged self(*pratishthit atma*). Anger, pride, deceit, greed, and the mind, intellect, *chit*, ego are all in the *antahkaran*; it is all called the *pratishthit atma*.

Questioner: Then why is there a separation made between the *pratishthit atma* and the *antahkaran*?

Dadashri: It has not been stated so. Anything other than the pure Soul (*Shuddhatma*) is all *pratishthit atma*. Then, if you ask further, do 'we' not have to say that the *antahkaran* is separate, the sense organs are separate, the mind is separate, etc.?

Questioner: If the intellect (*buddhi*) is affected, then does that effect (*asar*) not reach the mind?

Dadashri: From the intellect, it reaches the mind. There would be no effect if there were no intellect in the middle.

‘We’ are not affected at all because ‘we’ do not have intellect (*buddhi* is the indirect light of the Self; it flows through the medium of the ego). ‘We’ have all kinds of old past life internal tendencies (*mathuras*) within which tell ‘us’ all kinds of things. But there would be a problem only if there is intellect to receive their message. Once the intellect (*buddhi*) accepts it, the mind seizes it and then it becomes restless.

Questioner: Once the *buddhi* accepts it, who keeps mulling it over?

Dadashri: The *buddhi* accepts and then it reaches the mind. It is the mind that becomes restless and it is also the mind that mulls over it repeatedly. The mind is contradictory. One moment it will take you there and the next moment it will take you to another corner. It will keep stirring things over and over and causes a storm within.

The Demarcation between the Intellect and Pragnya

Questioner: How can we know whether this has been done by the direct light of the Self (*pragnya*) or by intellect? What are the definitions of intellect and *pragnya*? If a

conversation happens, then it is said that intellect has become active and has arisen, so what is intellect?

Dadashri: That which causes uneasiness and restlessness (*ajampo*) is the intellect (*buddhi*). There is no uneasiness or restlessness in *pragnya*. When you experience the slightest of uneasiness or restlessness, realize that it is the intellect at work. Even when you do not want to use the intellect, it gets used. It does not let you sit in peace. It makes you emotional. You should tell the intellect, 'Listen Madam Intellect, you need to return to your own home. Now I do not have any dealings with you.' Do you need a candle when the sun is shining? Therefore, there is no need for the light of the intellect after you have the light of the Self. 'We' (the Gnani and the fully enlightened Self) do not have intellect. 'We' are without intellect that interferes and makes one emotional (*abuddha*).

Questioner: So does it mean that remaining silent is not employing the intellect?

Dadashri: You cannot maintain silence even if you want to.

Questioner: No, but what if one was able to remain silent?

Dadashri: How can he? The intellect keeps one emotional. It will never keep him in 'motion' – in normality. Not for a moment will it let you sit in peace. It will wake you

up at two o'clock in the morning and make you restless. It will not let you rest in peace.

Questioner: Intellect is not used if one remains only the knower-seer(*gnata-drashta*)?

Dadashri: There is no problem when one remains the knower-seer. How is the intellect going to be of any use then? Then, the last 'station' (final liberation) will come, but the intellect will not let one remain as the knower-seer.

If you go to the market to buy vegetables and you are getting late for your *satsang*, the intellect will not let you go until it takes you to four different shops to shop around. The intellect will keep you wandering around.

Questioner: Then he even brings home stale and over-ripe okra; he buys them from wherever he can. Does that mean that his intellect did not work?

Dadashri: How can you be sure that the okra will be tough or tender? Some people will simply go to the shop and ask the shop keeper to weigh some okra for them and they may get good okra.

And what are you going to do if they turn out to be old and stale? That is how it is in the worldly life. Only sometimes do you get stale things; you don't get it every day. Then there is also one's merit karma accumulated from good acts (*punya*), is there not? A good man's *punya* is

always good! That *punya* is always present for him ahead. Only for a meddling person will the *punya* be meddlesome.

The Nature of Ego

Questioner: What is ego?

Dadashri: Ego is not a thing. Someone tells you, 'You are Chandubhai,' and you believe that you are 'Chandubhai'; that is ego.

Questioner: But when it is hurt, there is no awareness of what is right and what is wrong.

Dadashri: The ego is always blind; it does not have eyes.

Questioner: So is it higher (greater) than the rest of them (mind, intellect and *chit*)?

Dadashri: Yes, it is the leader. It is under the ego's leadership that all this goes on.

Questioner: So then what adjustment should one take at that time?

Dadashri: What adjustment can you take? You (the Self) just have to continue 'seeing' how blind the ego is; this is the adjustment you make.

The ego is not a thing, not something tangible. When 'You' believe, 'This (the relative-self) is I,' that is all an ego. Only the state of, 'I am pure Soul (*Shuddhatma*)' is the egoless (*nirahamkar*) state. 'I am a Patel,' 'I am 50 years old,' 'I am a collector,' 'I am a lawyer,' etc.; it is all ego.

Questioner: That which prompts one to do good, is that the ego too?

Dadashri: Yes, that too is ego. Even that which prompts one to do wrong is also ego. One can never tell when the ego will do wrong from right because it is blind.

You might be giving someone some alms and if that man happens to say something wrong, you may turn around and beat him up. This is because of the ego that gets hurt.

Questioner: When a soldier says he is fighting for India, is that also ego?

Dadashri: Yes, that is all ego and in the final analysis, it is of no benefit to him. He binds some merit karma. There is no telling when a 'do-good' ego will do something wrong. He might be fighting for India today and tomorrow he may even start fighting with his captain. There is no telling about him. The ego is shameless. You never know when it will turn negative. It is a thing that has no goal or aim. When the ego is used for the right goal with persistence, it brings worldly success and fame.

Questioner: But is the ego not necessary for progress?

Dadashri: That ego is naturally there. The ego is not something that you can keep at will, even if you try to. It will somehow manage to slip back in on its own.

Questioner: It is written in psychology texts that some ego is necessary for personality development, is that true?

Dadashri: Such ego is naturally present. It is a law of nature that the ego arises for proper development and one grows. And as the development approaches a certain level (life after life) and reaches its peak, then one takes birth in India. Thereafter, there is no need for development. Who would use such a crazy ego once he attains the path to liberation (*moksha*)? No matter how good a person is – he may be very generous and charitable – but when he goes home, he has a lot of worries and problems. The whole day long, there is inner suffering (*antardah*).

Qualities of a Self-realized Being

Questioner: If I have realized the Self, what qualities will I start to have? What changes will take place within me that will tell me that I am on the right path?

Dadashri: First, the egoism comes to a stop. Then when anger, pride, deceit and greed leave, know that the Self has been attained. Have you attained such qualities?

Questioner: No, that has not happened yet.

Dadashri: Therefore, when such qualities arise, realize then that you have become the Self. At the moment, you are 'Chandubhai.' If someone makes a comment, 'This Dr. Chandubhai ruined my health,' will that have any affect on you while you are sitting here?

Questioner: It will affect me.

Dadashri: Therefore, you are 'Chandubhai'! And if someone curses this 'Ambalal' (Dadashri's worldly name), then 'I' will tell this 'Ambalal,' 'Look, you must have said something to him which is why he is cursing you.' 'We' experience complete and continuous separation (from Ambalal). When that separation happens to you, your puzzle will be solved. Otherwise, the puzzles will continue to arise every day.

Questioner: Are all these puzzles woven into the fabric of our life or are they there for us to suffer the karma?

Dadashri: That is the misunderstanding. Human beings

are in a state of unawareness. What is this unawareness about? They are not aware of their true identity. They have no awareness of 'Who am I?' How strange is that? Do you not feel ashamed to hear this? One is a stranger to his own Self; is that not shameful? And when he goes out, he is so boastful; he walks around with pomp. Hey you! You have no realization of your real Self, so why are you getting excited unnecessarily? One cannot remain hidden from one's own Self, can one? You have hidden your self from your own Self. What kind of nonsense is that?

That is why I want to give you this science to awaken you to this awareness. This is not worldly knowledge (*gnan*); it is scientific spiritual knowledge (*Vignan*). Gnan cannot be that which brings results on its own (*kriyakari*). This '*Vignan*' does bring results on its own (*kriyakari*). You do not have to do anything after you receive this Self-realization (Gnan). It is the Gnan that continues to 'do' the work. *Vignan* is always living (*chetan*). Knowledge in the scriptures is simply knowledge of words; it cannot become *kriyakari* (bring results on its own) as it does not give results. At the most, it shows the distinction between right and wrong, whereas this is *Akram Vignan*, it liberates without any effort.

The Chain of Cause and Effect

Questioner: There is a relation between the body and the Soul, is there not?

Dadashri: This body is the result of the soul. It is the effect of past causes. You become happy if someone gives you flowers and upset if someone insults you. There is no importance to what you see on the outside, to the activity of thoughts, speech and acts of becoming happy or upset. It is the inner intent (*antarbhaav*) at the time that charges new karma. That karma then discharges in the next life; that is when it becomes effective. The mind, body and speech – all three are effective.

While undergoing the effect of past karma, causes for new karma are created simultaneously. These causes then become ‘effective’ as thoughts, speech and acts in the next life. This is how the cycle of cause and effect, effect and cause, continues.

Only in the human life form is it possible to create causes. In the rest of the life forms (animal kingdom, hell, celestial), there is only effect. Here, in the human life form, we have both causes as well as effects. When ‘we’ give you Gnan, ‘we’ stop the causes. Then there will be no new effects.

Questioner: What is better, to remain ‘effective’ or to cease to be ‘effective’?

Dadashri: If everyone can be cured in that way, then people will have no need for anything. Apply a little medicine and people will be cured. They would not feel cold or hot and hence there will be no need for fans or clothes.

Questioner: Is it better that this effect of the cause of the cycle of birth and death remains, or is it better that it goes away?

Dadashri: Effect can never be removed. Effect means result. The result can not be pushed aside, but the causes can be stopped.

Questioner: Are cause and effect related to the inner intent (*bhaav*)?

Dadashri: Yes, effect is a result and no changes can be made to the effect. The effect is a discharge and the causes, the charging, take place within as one is undergoing the effects. The charging, the cause, can be stopped but we cannot stop the discharge, the effect.

In the State of Non-doership, there is No Bondage

Questioner: What is the process of stopping the causes?

Dadashri: The moment your belief awareness (*bhaan*) of 'I am the doer' breaks, causes cease to be created. Then new causes will not arise and the old karmic stock within will continue to discharge. Now I will explain how the old stock discharges.

For example, there is an irrigation tank with a forty-mile long pipe which fills a large pond here in Ahmedabad. When the pond fills up, you make a phone call to tell them to shut the valve off to stop the water. They shut off the water, but the water continues flowing through the pipe into the pond for awhile. This is because there is still water in the forty mile long pipe that you need to let drain out, do you not? What is that called? 'We' call that 'discharge.' This is how charging of new karma stops for those who attain Gnan from 'us.' In this Gnan, your belief and awareness of 'I am doing' is destroyed; you attain the knowledge that *vyavasthit* does everything and that the pure Soul (*Shuddhatma*), the Self, is the 'knower-seer' (*gnata-drashta*) of everything. Whatever happens after that, You simply have to keep 'seeing' everything. Therefore, the entire doer-ship, which is the cause and the basis for charging new karma, is completely gone. Thereafter, whatever discharge remains needs to be dealt with, with equanimity.

Destiny and Vyavasthit

Questioner: Do you consider the force, power or energy of scientific circumstantial evidences (*vyavasthit shakti*) an energy of God, fate or destiny (*prarabdha*)?

Dadashri: No, scientific circumstantial evidences (*vyavasthit*) and fate (*prarabdha*) have nothing to do with each other. If a person believes in destiny (*prarabdha*), then what will people say to him? They will tell him, 'Make some

effort (*purusharth*); do not rely uselessly on *prarabdha*. ' Therefore, *prarabdha* as a support is invalid and lame, whereas *vyavasthit* is exactly as it is.

Questioner: Does *vyavasthit* mean previously decided? Is it predetermined?

Dadashri: Yes, it is predetermined. However, unless one has complete Gnan, one cannot say, 'It is *vyavasthit*.' This mind, body, speech are under the control of *vyavasthit*. The raising of your arm, the thinking that occurs within, the inspiration (*prerana*) that comes from within; all are under the control of *vyavasthit*. 'We' are a pure Soul (*Shuddhatma*), and everything else is under the control of *vyavasthit*. Therefore, You should not interfere in it. You just have to keep 'seeing' whatever is happening.

Questioner: So does the pure Soul (*Shuddhatma*) come under the control of scientific circumstantial evidences (*vyavasthit*) by that much?

Dadashri: No, the *Shuddhatma* is not in bondage (*bandhan*). After becoming *Shuddhatma*, one needs to remain as the knower-seer (*gnata- drashta*) only.

I am telling you all this, having reached the peak. Whatever knowledge worldly people have given - some have given it standing at the foothills of the mountain, some have climbed up five feet - then they have spoken. Some have climbed ten feet and then they have spoken. I have

climbed so high that my neck reaches over the top and I can see everything at the bottom, whereas the *Vitarag* Lords, the fully enlightened Ones, have stood on the top of the mountain and then they have spoken. The absolute truth lies at the very top. There can be a slight shortcoming in whatever I say because I am not able to see everything on the top. The top, however, is a completely different matter!

Questioner: Lord Mahavir said that karma cannot be destroyed by any other individual. Is the Gnani included in that too?

Dadashri: No, the Gnani can destroy his own karma and help others destroy theirs too. Therefore, Lord Mahavir said this about those who are not Gnanis.

Questioner: Does a Gnani have control over his non-Self complex of thoughts, speech and actions (*prakruti*)?

Dadashri: No, he does not! But he is not affected by his *prakruti*. *Prakruti* does not have any effect over his independence and freedom. Even Lord Mahavir had to deal with the *prakruti*.

Questioner: Having attained your Gnan, if a person does not experience a blissful state (*samadhi*) because of lots of karmic baggage, is it possible that *vyavasthit shakti* will one day clean the karmic baggage completely?

Dadashri: *Vyavasthit* does not do any harm in all this. It is the unawareness of the Self (*ajagrutī*) that does damage. If one moves under the influence of 'our' five Agnas, then he will experience continuous *samadhi*. One has to remain aware (*jagrut*). When I give you this Gnan, I bring You into the awareness of the Self. Total awareness as the Self is called absolute knowledge (*keval gnan*). One can 'see' all one's mistakes (*dosh*) once the awareness arises. One can 'see' up to five hundred mistakes daily and whatever mistakes are 'seen,' definitely depart!

Here, ours is a 'science' (*Vignan*); from the time one is able to 'see' his mistakes, it is the beginning of him becoming a God. Otherwise, no one can see his own mistakes. How can one see his mistakes when he is the judge, he is the lawyer and he is the defendant?

[9] Beginning of Kashay

Questioner: I want to know about charge *kashays* and discharge *kashays* (*kashays* - inner hidden enemies of anger, pride, deceit and greed. Deluded behaviors that obstruct right knowledge and behavior and that perpetuate karma and involvement in the world.)

Dadashri: The *kashays* that you are experiencing now, for example, if you become angry with someone, that is discharge *kashay*. But with that anger, if there is a presence of your belief (*bhaav*) of being the doer, then a new seed of 'charge *kashay*' is sown again.

Questioner: During any discharge that occurs, is there also not a charge? Is cause karma (*bhaav karma*) also not in it?

Dadashri: No. When the karma is discharging, the one who takes Gnan from 'us' can prevent the simultaneous charging that occurs. Then karma does not bind at all.

Questioner: Is there some kind of a test for proving that something is a 'charge' and something else is a 'discharge'?

Dadashri: Yes, there is. You will know everything that happens. If a charge is taking place, then there is

restlessness (*ashanti*) within; the bliss (*samadhi*) will break. And if there is no charging, then the *samadhi* will not leave.

Questioner: Can anger occur despite being in *samadhi*?

Dadashri: The anger that occurs is discharge anger, but if there is support or intent (*bhaav*) for the anger within, then bliss (*samadhi*) will not remain.

Questioner: Is it the same with greed (*lobh*)?

Dadashri: Yes that goes for everything; anger, pride, deceit and illusion-greed. One is a charge *bhaav* (belief, intent) and the other is a discharge *bhaav*. What is your name?

Questioner: Chandulal.

Dadashri: Have you ever confirmed that you are Chandulal?

Questioner: Everyone has told me that.

Dadashri: Even I accept that you are the owner of that name, but who are 'you' really? Karma continues to charge as long as there is the false assertion (*aropit bhaav*) of 'I am Chandubhai.'

Questioner: Is attachment-aborrence (*raag-dwesh*) *kashay*-laden intent (*kashay bhaav*) or is it something

different?

Dadashri: It is verily a part of *kashays*. It is not a separate thing. Anger (*krodh*) and pride (*maan*) are elements of abhorrence (*dwesh*), while deceit (*kapat, maya*) and greed (*lobh*) are elements of attachment (*raag*). So anger and pride are elements of abhorrence, while deceit and greed are elements of attachment. Anger, pride, deceit and greed are not attributes of the Soul and neither are they attributes of the relative-self, the non-Self complex of input and output, charge and discharge (*pudgal*).

Questioner: So what is that third element?

Dadashri: It is an attribute (*guna*) that arises in the presence of both the soul Self (*Atma*) and the non-Self (*pudgal*). It would not arise if there were no presence of the two.

Questioner: In *kashay*, there is 'kash' plus 'aya'; what is that?

Dadashri: That which hurts the self (*atma*) is all *kashay*.

Questioner: If attachment (*raag*) does not hurt the self, then why is it called *raag kashay*?

Dadashri: *Raag* does not hurt the self, but it is a seed for *kashay*. A large tree grows out of that.

Abhorrence (*dwesh*) is the beginning of *kashay* and attachment (*raag*) is the sowing of a seed which will produce results. What results will it produce? The result will be *kashay*. Therefore, when the result comes, it will give rise to *dwesh*. At the moment, because there is *raag*, it appears sweet.

Can There Be Kashays in Favorable Circumstances?

Questioner: No *kashays* arise during favorable circumstances but a lot of *kashays* occur during unfavorable circumstances, so what should we do?

Dadashri: It is not that *kashays* occur only in unfavorable circumstances. Many *kashays* occur in favorable circumstances but there is 'coolness' in those *kashays*. They are called attachment (*raag*) *kashays*. They consist of greed (*lobh*) and deceit (*kapat*). One feels so much coolness and comfort in them that the tuber of the *raag kashay* keeps growing day by day. One finds happiness in favorable circumstances, but that happiness is the one that causes the greatest difficulty.

Questioner: In favorable circumstances, there is no awareness that this is a *kashay*-laden inner intent(*kashay bhaav*).

Dadashri: You will not know about the *kashay* in such circumstances and yet those are the very *kashays* that kill you. The *kashays* of unfavorable circumstances, like anger and pride, are simple and straightforward; they are not deceptive. They will be easily recognized by everyone, whereas the *kashays* of favorable circumstances, like greed and deceit, will flourish as large tubers (*gaantho*). *Kashays* of unfavorable circumstances, like pride and anger, belong to abhorrence (*dwesh*). *Kashays* of favorable circumstances will make one wander for infinite lifetimes. Dear lady, did you understand that?

Questioner: Yes.

Dadashri: So both the favorable and the unfavorable circumstances are wrong. Therefore, it is worth realizing the Self. Once you realize the Self, favorable and the unfavorable cease to exist.

Questioner: So what effort (*purusharth*) should one do for that?

Dadashri: Nothing will happen with *purusharth*. Come here to *satsang*. I will show you the Self. Then you will have only bliss (*anand*) and all these *kashays* will cease.

Nothing is attained until one experiences the Self. People say, 'Sugar is sweet...sugar is sweet.' But if you ask them, 'What is that sweetness like?' they will say, 'I do not know.' You will know it when you put it in your mouth. That

is how it is with the soul – the Self. People talk about the *Atma*, but all that talk is only words; one does not gain anything from them. The *kashays* will not go away by such talks, and you achieve nothing at the end of the day. One has been wandering this way for infinite lifetimes and has not had contact with and received the grace and blessing (*darshan*) of One who has realized the Self and is able to do the same for others, aGnani Purush. He has not heard that which is eternal (*sat*) and has not had faith in the *sat*. Should you not know the *sat* once?

Kashays are dreadfully painful, are they not? And what are those *kashays* that give you happiness (*sukh*)?

Questioner: It is only now that you have said so that I do realize that they bring great pain; otherwise, I never knew that there are *kashays* in favorable circumstances.

Dadashri: Without the Gnani Purush showing them, human beings cannot see their mistakes; there are infinite such mistakes. This is not the only mistake. One has been surrounded with infinite such mistakes.

Questioner: Mistakes occur with every step.

Dadashri: Have you understood exactly that favorable circumstances are also called *kashays*?

Questioner: Yes.

Dadashri: That which constantly keeps you entrenched in the 'sweetness of the cool feeling,' which you will enjoy a lot, are the very *kashays* that make you wander endlessly.

The Foundation of Kashay is Ignorance

Questioner: What is the basis on which these *kashays* exist?

Dadashri: It is based on ignorance of the Self (*agnan*). Ignorance of the Self is the base of all these. All puzzles are solved when that ignorance goes away. Ignorance goes away when 'we' make you understand the Self. *Kashays* begin to shed as ignorance leaves, and thus attachment-abhorrence (*raag- dwesh*) leave. Then the non-Self complex of thoughts, speech and actions (*prakruti*) begins to fall off. Is this not an easy path?

The Unique Beauty of Akram Vignan

Questioner: Dada, it is hard to accept and believe one can attain this Gnan without doing anything.

Dadashri: *Akram Vignan* (Science of Dadashri's step-less path to Liberation; Science of Absolutism) is always at

tained through the grace of One in total Self-realization (a Gnani). And even in the *Kramic* (step-by-step) path, grace is a must but in that path, one has to keep doing what the guru directs. There is no doer-ship in Akram. In this path, it is verily spiritual knowledge of the Self or the real, Self-realization (Gnan), direct Gnan. That is why it becomes very easy. That is why this path is called 'a lift' or 'an elevator' path. An elevator path means one does not have to do anything. One just has to remain in the Agnas (the directives given by the Gnani Purush) so new karma will not charge. Then, moving onward, everything will continue to discharge. It will continue to discharge with the same intent (*bhaav*) as it was charged.

Conviction, Awareness, Experience of the Self

From time immemorial, one has lived in illusion. The Self is in its natural state (*swabhav*), but there has been an illusion (*vibhaav*). This illusion in turn has multiplied infinitely (*vibhranti*); that is considered a state of deep sleep. When one is awakened from this slumber, then he becomes aware (*laksha*) of the Self. This awakening occurs through Gnan. The Gnani Purush awakens one through the speech of Gnan; the Gnan Vidhi. That awakens the Self and, thereafter, the awareness (*laksha*) of 'I am pure Soul' will not leave. Once the awareness sets in, then experience (*anubhav*), awareness (*laksha*) and conviction (*pratiti*) will

remain. There is always conviction (*pratiti*) within this awareness (*laksha*). Now the experience will continue to increase. The completion of the experience is absolute knowledge (*keval gnan*).

The Illusion - Samipyabhaav

Kashays arise due to ignorance. There are no *kashays* with Gnan. After Self-realization, when 'you' become angry, it is an effect of the *kashays* of past life that are discharging. The Lord Mahavir calls that 'discharge of the illusionary conduct' (*charitra mohaniya*).

'Our' neighbor, that is our relative-self 'Chandubhai,' has attained the energy of life (*chetan bhaav*); the relative-self has been charged. All its inner intent (*bhaav*), the *bhaav* of the intellect, the vexation of the mind that arises when someone insults him; these are all inner intents (*bhaav*) of your 'neighbor' (relative-self). When the mind-intellect-*chit*-ego get excited, 'You' should calmly tell 'Chandubhai,' 'Do not get excited; stay calm.' Therefore, You have to play your role as a neighbor. On occasions when he gets very upset, then look in the mirror. Would you not see 'Chandubhai' the neighbor in the mirror? Then you should place your hand on Chandubhai and say to him, 'Calm down. 'We' are here with you, so what do you have to fear?' Try doing this sometime. Sit in front of a mirror; you are separate and Chandubhai is separate. Both are separate from one another but they appear as one because of close proximity (*samipyabhaav*) of

the two. A new vision (*bhaav* or *drashti*) of 'oneness' has arisen, due to their close proximity, but it does not belong to either of the two. There is nothing else. They have been separate indeed from the very beginning. A complete wrong belief has set in. You will have the solution when the Gnani Purush gives you the right belief. It is just a changed vision; the mistake is due to the vision.

[10] Pleasure-seeking Versus Attraction

Dadashri: How many 'files' do you have?

Questioner: I have only one 'file,' that of suffering (*vedana*).

Dadashri: Now if you were to tell that file, 'Do not come here,' then if that file is eight feet tall, it will return as eighty feet tall. And if you tell it to come soon, its height of eight feet will seem only two feet, and once the duration of suffering (*vedana*) is over, it will not stay. That which is not going to stay is called a 'guest.' Should you not be cordial to your guest? You have to maintain control and calmness (*saiyam*). What do you think?

Questioner: Yes, I agree, but I am not able to tolerate the pain (*dukh*).

Dadashri: Not being able to tolerate is a psychological effect. If you recite the name, 'Dada, Dada (the lord within),'

and ask from him, 'Give me the energies (*shakti*) to tolerate,' then such energies will arise within you.

Questioner: As long there is *sukh buddhi*, the intellectual belief that happiness and pleasure reside in that which is gained through the five senses, it is not possible to deal with it in that manner, is it?

Dadashri: The Self does not have such an intellect (*sukh buddhi*). The Self I have given you does not have an iota of such intellect. It has never experienced such pleasure (*sukh*). The *sukh buddhi* belongs to the ego; it will run towards pleasure. And to repel from pain is *dukh buddhi*.

There is nothing wrong with enjoying pleasure (*sukh buddhi*). It is not of the Self; it belongs to the *pudgal*, the non-Self. Pleasure arises when someone gives you something. When you get too much of it, it will also give rise to pain (*dukh buddhi*). Do you know that?

Questioner: Yes, I get tired of it.

Dadashri: Therefore, it is the non-Self (*pudgal*). *Pudgal* is a thing of input-output or charge-discharge(*puran-galan*). So it is not a permanent thing. It is a temporary adjustment. If a mango is sweet and you ask for some more, it is not pleasure-seeking (not *sukh-buddhi*); it is merely an attraction (*aakarshan*) of the body.

Questioner: For me, the body and the tongue have a lot of such attraction.

Dadashri: As such attraction continues, You have to remain aware. The sentence I have given to you, 'I am completely separate from all joint activities of the mind, the speech and the body' (*Mun vachan kayani tamam sangi kriyao thi hoon taddan asang ja chhoo*), such awareness (*jagruti*) should remain. And actually it is exactly that way, that is, it is all input-output (*puran-galan*). There is no binding of new karma if You maintain this awareness.

Questioner: If that awareness does not remain, then is it a mistake of our worldly conduct (*charitra dosh*)?

Dadashri: It is considered so in the *Kramic* path.

Questioner: But such weakness prevails due to the illusion of discharging karma (*charitra moha*).

Dadashri: In the *Kramic* path, it is considered a weakness. In that path you have to find a solution for such weakness.

Here, in the Akram path, You do not have the weakness. You have to maintain awareness here. The Self I have given you is verily awareness itself.

Questioner: Attachment (*raag*) occurs when one is not aware, does it not?

Dadashri: No, it is not like that. Now, after Self-realization, You can never have *raag* at all. That which occurs is attraction (*aakarshan*).

Questioner: This attraction that happens, is that not considered a weakness?

Dadashri: No, it is not a weakness. The attraction and the Self have nothing to do with each other. All the attraction does is that it will not allow you to experience Your bliss. All it may do is that it may make You go through one or two more lifetimes (this refers to those who have received Gnan). There is a solution (*upaya*) for that here. Here they all do a special introspective process (*samayik*) of seeing the tubers (*gaantho*) and mistakes of the non-Self, the 'neighbor.' If you take this particular topic (*vishay*) and 'see' it in *samayik*, then it (the tuber of that particular topic) will start dissolving and it will come to an end. Whatever you want to dissolve, you can dissolve it here.

Questioner: If there is something like that, it would be quite useful.

Dadashri: There is. There is everything here. We will show you everything here. If there is a specific taste that is bothering you, you have to put that 'topic' in the special introspective process (*samayik*) and then keep 'seeing' what it shows You within. All the tubers will dissolve merely by 'seeing' them.

Attraction (*aakarshan*) can never take place in the ab

sence of thoughts (*vichaar*). Whenever an attraction is going to occur, there will be a thought first. Thought arises in the mind and the mind is made of tubers (*gaantho*). The greater the number of thoughts about a certain topic, the larger its tuber!

Bhaavak and His Colors

There are all these 'k's' within you ('k' for *karavnar* = the doer). It is the *bhaavak* within you that makes you do the *bhaav*, inner intent. There is within you that which makes you do greed (*lobhak*) and that which makes you have pride (*maanak*). All these 'k's' within you make you do *bhaav*. If the one doing the *bhaav* (the *bhaavya*), i.e., the relative-self (*pratishthit atma*), becomes involved in it, then a new 'picture' is painted; new karma is bound.

One's worldly life (*sansar*) runs because of the presence of the Self. It will run even if the Self does not get involved in it at all. That is why I have discovered *vyavasthit* (scientific circumstantial evidences). In the step-by-step *Kramic* path, the belief is that life cannot run without the self's, the *atma's*, involvement in it, whereas 'we' have given you the science which states that scientific circumstantial evidences – *vyavasthit shakti* – will run (and take care of) everything.

Questioner: When abhorrence (*dwesh*) occurs to me, is the soul involved? Who does the *dwesh*? Am I the one doing

it?

Dadashri: What happens when the *atma* (the self) gets involved? Attachment and abhorrence (*raag and dwesh*) will both happen. Now how will you know that *raag* and *dwesh* have occurred? When abhorrence occurs, worries and inner turmoil result. After attaining this Gnan, the Self never gets involved. Therefore, there is a constant state of peace, a blissful state (*nirakudata*) beyond easiness (*akudata*) and uneasiness (*vyakudata*). When such a state arises for You, it is considered that 1/8 of the attributes of the *siddha* have arisen within you (*siddhas* are accomplished Lords, fully enlightened and in the bodiless state). The world is constantly in the easy-uneasy state (*akud-vyakud*); it is constantly struggling and that is why they look for a Gnani.

People believe that the soul (*atma*) does the inner intent (*bhaav*). In reality, the *atma* does not do the *bhaav*. It is the *bhaavako*, the doer of the *bhaav* within, that does the *bhaav*. Then if one believes what the *bhaavako* shows him to be right, he becomes involved with it. To believe the *bhaav* that arises within to be right is tantamount to becoming involved with it and taking part in it. This will sow seeds of new karma.

Questioner: Does *bhaavak* mean old karma?

Dadashri: *Bhaavak* means tubers of the mind. Some have tubers of pride, some have tubers of greed, some have tubers of anger and some have tubers of sex. These tubers

are the troublemakers. After attaining Gnan, the one who can 'see' the *bhaav* (*bhaavya*) does not get involved in the *bhaav* and, therefore, bliss (*nirakudata*) remains.

Nirakud Anand - Bliss of a State Free of Agitation and Bewilderment

The happiness that is experienced in the world is happiness that is linked with the state of easiness-uneasiness (*akudata-vyakudata*). After becoming a Gnani, the bliss of a state beyond easiness and uneasiness (*nirakud anand*) arises.

Unaffected bliss (*nirakud anand*) arises around the Gnani Purush. The non-Self (*pudgal*) has nothing to do with it, so then where does this bliss come from? The answer is that it is bliss of the Self (*swabhavik sahaj sukh*: *swabhavik* - of the Self; *sahaj* - natural; *sukh* - bliss; *swabhavik sahaj sukh* verily is the bliss of the Self). The one who comes to 'fit' into this, who experiences this, remains in the natural and spontaneous state of the bliss of the Self, the state of the Self, and will gradually go on to become fully enlightened.

There are two kinds of happiness. One is happiness derived from worldly things - a successful business deal or a profit, or getting children married - but that happiness is of easiness-uneasiness (*akudata-vyakudata*). It is happiness of illusion. But when you experience the happiness of the bliss

of the unaffected state (*nirakudata*), realize that You have attained the Self.

Questioner: What is the happiness of *nirakudata*?

Dadashri: The bliss (*anand*) that You experience here in *satsang*; that is *nirakud anand*. There is no easiness-uneasiness (*akudata-vyakudata*).

What happens in the happiness of *akudata/vyakudata* is that a constant, simmering disturbance (*jhanjhat*) is taking place within. Here, such disturbance (*jhanjhat*) is not there and the outside world is forgotten (*vismrut*). If you experience happiness because of something, then its nature is happiness of the non-Self (*paudgalik*), whereas this is natural and spontaneous (*sahaj*) happiness. Therefore, it is happiness (*nirakudata*); there is no easiness-uneasiness. One feels a deep-seated stillness within. There is no jumping with joy (*oonmaad*) here.

We become that with which we associate (*parichaya*).

Questioner: The state that you have attained in this time cycle with what You have given us, is it possible for us to attain the same state?

Dadashri: What other work do You have? You have attained happiness (*nirakudata*), have you not?

Questioner: Yes.

Dadashri: *Nirakudata* is 1/8 the attributes of the *siddha* Lords. You have become 1/8th *siddha* so all that remains for completion is 7/8, and that will happen. You have become *siddha* (free), have you not? You have received the approval stamp, have you not? Then why have fear? If someone comes from above and says, 'Sir, come on to liberation (*moksha*),' I will tell him, 'What is the big hurry?' If he says, 'We feel for you; we love you,' I would tell him, 'Do not have feelings for me, I am not someone you need to have feelings for; I have my *moksha* with me!' What else can be there after the state of happiness, the unaffected state of *nirakudata*? Otherwise, worries and anxiety will make you run around again and again. Egoism will make you roam around life after life.

Echoes of the Ego in the Worldly Life

Ego makes one blind. The greater one's ego, the blinder one becomes.

Questioner: Is ego not needed to do work?

Dadashri: No, that lifeless ego (*nirjiv ahamkar*) is different. That is not called ego at all. People will not even refer to such a person as being egotistic.

Questioner: Then which ego is harmful?

Dadashri: You all know me as a Gnani Purush, but do people outside in the worldly life know that I am a Gnani?

Yet people will not see anything in me that will lead them to call me egotistic (*ahamkari*), whereas they might say that about you. It is the ego that has ruined everything.

Questioner: But does the worldly life not run on this ego?

Dadashri: The worldly life does not run on the ego. The ego should not go beyond its boundary; otherwise, it will be harmful.

Questioner: The echoes of our old ego have fallen on others; this is why they see us as being egotistic.

Dadashri: You will have to wait until the echoes/effects from your old ego go away.

There was a boy from a much respected family who had a habit of stealing. He stopped stealing and came to me and told me, 'Dada, people still call me a thief.' I told him, 'You had been stealing for the last ten years and people did not know of that. They considered you an honest man. Now that you are not a thief, even if you are honest, your past ten years of stealing will keep resonating. So tolerate it for ten years, but do not start stealing again because you may feel in your mind, 'They call me a thief anyway, so I might as well steal!' Do not do that.

Hollowness, lack of substance and deceit will not go away. For me, too, the echoes prior to my enlightenment still

resonate in my relatives.

Questioner: How can those echoes go away quickly?

Dadashri: They are leaving gradually. When a train leaves from here, what do people say? The train has gone to Bombay.

Questioner: One is a slow local train; one is the fast Rajdhani Express. We want the Rajdhani Express, the fast train.

Dadashri: That is the restless nature. If you do not let the rice cook all the way, everyone will have to eat uncooked rice. So when you have such food cooking, you have to be patient.

The Results (Effects) are Not Under Your Control

Questioner: The one who is doing something wrong knows what he is doing, yet why does he do wrong?

Dadashri: When something wrong happens, it is a result, an effect, of a charged karma of past life. If we throw a ball and then tell the ball to remain exactly where we threw it, is it pos

sible? No, it is not. Once you throw the ball, it falls under the control of another power and the results are inevitable. So whatever the manner in which you threw the ball; if you threw it from a height of three feet, as a result it will rebound to the height of two feet and if you threw it from a height of ten feet, will bounce back seven feet. But results will automatically come to an end; the bouncing will automatically stop, provided You do not stick your hand in it again.

Questioner: At such a time, can we say that one gets drawn into doing wrong because he has been doing so from time immemorial?

Dadashri: It is nothing like that. This is all dependent on *vyavasthit shakti* – the energy of scientific circumstantial evidences. Therefore, it is not one's mistake; all he needs to understand and know is the answer to, 'Who am I?' He needs Self-realization. When he realizes that, only then will he have the energy and vigor of freedom. All this bondage continues because he does not have this realization.

This science of ours is short and simple. If one meets a Gnani Purush and attains Gnan from Him, then it is simple. But nothing happens if he does not meet a Gnani Purush; he cannot accomplish any of his spiritual work. He can go to a higher life form even if he does not meet a Gnani Purush; he can bind meritorious karma, but he cannot attain liberation.

[11] The Seer-Knower

Questioner: After attaining Self-realization, the mind continues to have passions (*vicar*). What is the reason for that?

Dadashri: The passions of the mind are objects to be known (*gneya*), therefore, they need to be 'seen and known.' Before, prior to Self-realization, you were in human nature (*maanav swabhav*) in which there is, 'Right and wrong,' 'These are good thoughts and these are bad thoughts,' etc. Now, You have come into the nature of your Self (*atma swabhav*) in which all thoughts become one. They are all *gneya*, they are just *gneya*, meaning they are objects (as opposed to subject) to be 'known' and 'You' are the knower (*gnata*) of them. There is a *gneya-gnata* relation, i.e., an object-knower relation. So tell me, where is the problem?

Questioner: Does one need to make any effort (*purusharth*) to see through the vision of the Self (*atma-drashti*), or is it seen automatically?

Dadashri: It is seen automatically! With the Gnan 'we' have given you, You see the 'relative,' the non-Self, and the 'real,' the Self. All that is relative is temporary and all that is real is permanent. All these that you 'see' are temporary *gneya*, the non-Self. Gross circumstances and subtle circumstances are all objects to be known (*gneya*) which are temporary and subject to destruction.

You should come here to *satsang* and ask all the questions and get your answers. Then You will be aware of everything and when you have such awareness (*laksha*), then You will not have to do anything. Nothing needs to be done once Self-realization has been attained. Gnan remains in Gnan; ignorance does not creep in. The Self remains as the *gnayak*. *Gnayak* means to remain continuously as the 'knower.' No other phase arises for the Self in this state as the *gnayak*.

Questioner: The term 'to know' (*janavoo*) - does it mean to know the mind or to know the sensation and feelings from the body?

Dadashri: You have to 'know' everything. You have to know the thoughts in the mind, what the intellect (*buddhi*) is doing; you have to know all the circumstances (*sainyog*) that arise within. Can you not know the circumstances that arise within? A thought will come and then go. That is a circumstance (*sainyog*). Whatever comes and then leaves is considered a circumstance. And the 'seer' of these circumstances, the one who does not come or go, the one who remains forever, is the knower, the *gnayak*. The knower keeps seeing the circumstances that come and go. That is the attribute of the Self and circumstances are, by nature, temporary and prone to dissipation (*viyog*). Therefore, they will leave even if you ask them to stay.

When you were in human nature (*maanav swabhav*), whenever a thought came, you used to remain engrossed (*tanmayakar* – to become one with the mind and body) with, ‘I am having a thought.’ Now You do not become *tanmayakar*. He (Chandulal) remains separate because human nature is subject to input and output (*paudgalik*) in nature. And now this is the nature of the Self (*Atma swabhav*). *Atma swabhav* is permanent and the other is temporary, which will come and then leave. ‘You’ have to simply keep ‘seeing’ it.

Questioner: What if there was no circumstance at all?

Dadashri: The Self would not be there if there was no circumstance.

Questioner: What? The *Atma* would not be there?

Dadashri: No, what is the *Atma*, the Self, going to ‘see’ if there are no circumstances? If there is no existence of circumstances, then there is no existence of the Self either.

Questioner: That means matter (*jada*) and life energy (*chetan*, the Self) co-exist. Otherwise, that cannot happen, can it?

Dadashri: The world is going to remain the same; this world is never going to be without *gneya*. The knower (*gnata*) will remain and so will that which is to be known (the *gneya*).

Questioner: There are no circumstances in *siddha kshetra* (location where the fully liberated Soul resides without a body), are there?

Dadashri: No, but from there they can see all the circumstances here. What do they have to 'see'? All this. When I raise my arm, they can see the arm raised here.

Questioner: Their attribute of knowing-seeing (*gnata-drashta*) constantly remains with them, does it not?

Dadashri: Yes, that will always remain. Where there is the Self and the *gnata-drashta*, the 'knowing and the seeing,' there lies only bliss (*anand*); otherwise, the bliss is not there.

Questioner: Is there no bliss if there is no state of *gnata-drashta*?

Dadashri: No there is not. The fruit of the knowing-seeing (*gnata-drashta*) state is bliss. On the one side, one becomes a *gnata-drashta* and on the other side bliss (*anand*)arises. That is how it is. When one goes to a movie, he gets upset if the curtains do not go up; he starts whistling and yelling. Why is that? That is because it bothers him to not be able to see what he has come to see. He is not happy until he sees the *gneya* (the movie he has come to see). That is how the Self 'sees' and 'knows' the *gneya* and the absolute bliss (*param anand*) arises. Now what is there to see when You are sleeping alone in a room? What

‘pictures’ will You keep looking at? At that time, You will see everything within. Ultimately, You can even ‘see’ sleep and dreams.

Questioner: But one cannot see dreams in the *siddha kshetra* (location where the fully liberated Soul resides without a body), can one?

Dadashri: No, there are no dreams there. The dreams happen because of the physical body. At the moment, even this life is a dream of open eyes. The Gnanis do not sleep; for them the ‘seeing’ is continuous. They are able to see other places, locations and regions (*pradesh*).

The body has weight. There is misery because of it. The Gnanis find the body to be a great burden. In the *siddha kshetra*, however, there is no physical body.

Questioner: This body we have, is it a result of karma?

Dadashri: Yes, it is the result of karma.

Questioner: The karma should be completely discharged, should it not?

Dadashri: Once the karma have been completely discharged, it (the body) will go away. When the *chit* becomes pure (*shuddha*), it can be said that the karma have been discharged (*nirjara*). (*Chit* is one of the inner components of the *antahkaran* (ego-mind-intellect-*chit*) with the properties of knowledge and vision *gnan and darshan*).

Questioner: Are there 'knowing' (*gnatapanu*) and 'circumstances' in the living organisms (*avyavahar rashi*) which have no names – embodied souls in an unnamed state?

Dadashri: Their state is a state comparable to 'being tied up in a sack.' There is endless misery there.

Questioner: Is there awareness of existence there?

Dadashri: It is because it has awareness of its existence that there is so much suffering.

Questioner: What is it like in hell?

Dadashri: In hell, there is pain (*dukh*) of the five senses. The suffering and the miseries of the seventh hell (the lowest and worst level of the worlds that a soul may migrate to) are such that a person can even die upon hearing about them! There is tremendous pain there. The embodied beings (life forms) of undefined classification (*avyavahar rashi*) do not have such miseries; they have suffocation.

The Right Intellect and Pragnya

People consider intellect (*buddhi*) as being knowledge (Gnan). But *buddhi* is an indirect light, whereas Gnan is the direct light.

Questioner: Where does intellect (*buddhi*) end and the liberating energy and light of the Self (*pragnya*) begin?

Dadashri: *Pragnya* begins before the *buddhi* comes to an end. When one meets a Gnani Purush, the Gnani makes him attain the Self, which is when *pragnya* begins. This *pragnya* is the one that takes him to liberation/*moksha* -

final liberation. *Pragnya* constantly cautions and alerts You, and the *buddhi* keeps interfering within.

Questioner: But the intellect must have some positive function, surely?

Dadashri: The only time the *buddhi* is in a positive mode is when it has been made intellect that is used for both the good of the self and the Self (*samyak*) by the Gnani Purush. To proceed according to one's own understanding is called deluded intellect (*viparit buddhi*). That is also called contradictory intellect (*vyabhicharini buddhi*). The *buddhi* that the Gnani Purush 'plates with gilding,' Lord Krishna has called *avyabhicharini buddhi*. Your intellect (*buddhi*) will begin to become that which is used for the good of the self and the Self(*samyak*) when you sit with 'us.'

Questioner: But what happens after we leave your vicinity?

Dadashri: However much your *buddhi* gets 'gilded,' that much *buddhi* will then become right/*samyak*. Then it will not bother you. Whatever deluded, wrong intellect (*viparit buddhi*) is there, it will trouble you.

Questioner: What kind of effort should we make so that our entire *buddhi* remains *samyak* and not *viparit*?

Dadashri: You have to come here and turn it into *samyak buddhi*. You will not be able to do it yourself.

Questioner: Does the *buddhi* become *samyak* just by us coming and simply sitting here in *satsang*?

Dadashri: The *buddhi* begins to become *samyak* when you ask questions here and discuss everything and get your answers here. Then You will not have *buddhi*. It will take a long time for you to dislike intellect, but at least it will continue to become *samyak*.

Questioner: We have intellect which is used for the good of the self and the Self (*samyak buddhi*), deluded, wrong intellect (*viparit buddhi*) and also the force that facilitates a fuller realization of the Self (*pragnya*), so do they all work together?

Dadashri: Yes, in order to take You to liberation (*moksha*), *pragnya* keeps cautioning You and alerting You. And there is the energy of ignorance (*agnya*) which will not allow you to go to *moksha*. *Agnya* will never let you go to *moksha*. *Agnya* is the exhibition of the intellect. The intellect will always show you worldly profit and loss; it will only show dualities (*dwandva*) in the world.

Questioner: Getting caught up in duality and friction is a constant part of life. We find duality wherever we go.

Dadashri: This world is trapped in duality, is it not? And the Gnani is beyond duality (*dwandvatita*). He knows profit as profit, and loss as a loss. But loss will not affect Him as loss, and profit will not affect Him as profit. Where does profit-loss arise from? The Self is the knower of whether they arise from 'my,' the non-self, or from the Self. The Self is the knower of all this.

The Gnani's Way of Looking at the Antahkaran

Questioner: The intellect still interferes. What should we do?

Dadashri: When it starts interfering, you turn your vision away from there. If you are walking along and a person you don't like approaches, don't you turn your face away? In the same way, you should look away and move away from the one that interferes in Your affairs. Who does the interfering? It is the *buddhi* – the intellect. It is the nature of the intellect to not let anyone break free from the worldly life.

Questioner: When will the intellect come to an end?

Dadashri: If you don't pay too much attention to it, if you keep Your vision (*drashti*) turned away from it, it will get the message. Then it will come to end by itself. It will continue to interfere as long as You give it a lot of

importance, and if You 'accept' whatever it tells you and take its advice.

Questioner: We, the Self, should have some influence over the mind, intellect, *chit* and ego, should 'we' not?

Dadashri: 'Machinery,' that which is mechanical, can never be influenced. Therefore, there can never be an influence over the mind-intellect-*chit*-ego (collectively called the *antahkaran*). When the *antahkaran* comes to end, that is, when it dissolves, everything will come to its natural place. If you do not become a partner with all that is within the *antahkaran*, and instead simply keep 'seeing' them, then You are separate. For as long as you continue to 'see' it, the *chit* will continue to purify. If just the *chit* becomes pure, everything else will become pure too. One wanders life after life because of impure *chit*. Therefore, this 'yoga' of seeing the *antahkaran* is to be employed to the point where the *chit* becomes pure.

Questioner: What should be done when deceit (*kapat*) and deceitful thoughts arise within?

Dadashri: All of that is the non-Self complex (*pudgal*). The one doing the thinking is also the *pudgal*. The Soul, the Self, is nothing of the sort. There is absolutely no garbage in it. The 'puzzle' that arises is also the *pudgal*, and the one that creates it is the *pudgal* too. Who knows that puzzle? It is the Self. The Self is the knower of straight-forwardness (*saradata*) and deceit (*kapat*).

The Problem of Wavering in Decision-making

Questioner: Until a decision is reached, the mind wavers continuously.

Dadashri: Just because you cannot come to a decision, does that mean you have to remain sitting on the platform? If the wavering of, 'Should I go now, or should I go later?' happens, just get on the train that comes along.

The inability to arrive at a decision is due to the lack of action on the part of the intellect (*buddhi*). People with intellect can make quick decisions on anything; they make decisions on the moment. It does not take them even five minutes. That is why 'we' have called it 'common sense.' Common sense means 'everywhere applicable.' It is applicable everywhere. This 'key' of common sense is such that every 'lock,' i.e., every problem, will open with it.

If you are not able to make the decision of whether to stay or leave, then just leave. Yes, if you were meant to stay back, then scientific circumstantial evidences (*vyavasthit*) will bring you back. This is how you should take decisions.

Questioner: What should we do if we feel we do not want to leave under any circumstances and yet at the same time it keeps telling us, 'You should go, should you not?'

Dadashri: You have to see which side is stronger.

Questioner: The stronger one tells us that we have to stay here.

Dadashri: Then stay here if the one for staying is stronger.

Raag and Niraag

Questioner: What comes first, worldly duties (*vyavahar*) or the Self and its realm (*nischay*)?

Dadashri: Duties of the worldly life (*vyavahar*) come first but that does not mean You should get attached to worldly duties.

Questioner: So should one become averse to attachment (*niraagi*) in the worldly life?

Dadashri: Having attachment (*raag*) is a single mistake and becoming without attachment (*niraagi*) is double the mistake. One cannot remain *niraagi*.

Questioner: *Niraagi* in what way? Please explain further.

Dadashri: It is when one becomes abhorrent towards worldly life (*nispruha*) here. By *nispruha* with worldly life we mean that when a mother tells her son, 'Why do you not listen to me?' the son says, 'I have become *Atma*'; that is not acceptable. There should be humility (*vinaya*) and discrimination (*vivek*)

in life interactions. No one should have complaints about our worldly interactions.

To be hasty in anything is a single mistake and not to have haste is double the mistake.

Which hole do you want to fall in?

Questioner: Neither.

Dadashri: Therefore, understand this matter. Is the train going to wait for you if you do not hurry? And if you hurry too much, you may cause an accident. Therefore, if one hurries, it is considered a single mistake and if one does not hurry, it is double the mistake.

The Senses, Mind, Intellect, Ego and then the Self

Questioner: How can the mind remain still (*sthir*)?

Dadashri: Have you figured out what advantages there may be in trying to steady the mind?

Questioner: Peace is attained with that.

Dadashri: Who has made the mind restless (*asthir*)?

Questioner: We have.

Dadashri: Why did you make it restless? Did you do it deliberately? Not knowing where the benefit (*hita*) lies and where harm (*ahita*) lies for you, you have used your mind in every which way. If one had known what was beneficial (*hita*) and what was not beneficial for him (*ahita*), then one would have used the mind only for his benefit. Now the mind has gone out of control. Now it can only be made still when one attains the knowledge of benefit-harm (*hita-ahita*). Therefore when 'we' give Gnan here, the mind settles down.

The mind is contained only with Gnan; it can never become contained with anything else. It will remain still for an hour or so with concentration (*ekagrata*) or traditional meditation, but the stillness will break down again.

Questioner: What is the mind (*mun*)?

Dadashri: The mind is your karmic stock. Do shop owners not bring out their stock the whole year long? They do. That is how this mind is. This mind is the stock of your entire life. The stock of past life unfolds its effect (*udaya*) in this life and it gives you further 'instructions.' During this moment, a new mind is being formed within; currently, the old mind is discharging and a new one is forming.

Questioner: How can one know how the new mind is being formed, charged, and the old one is being discharged?

Dadashri: When a thought arises in the mind, you become engrossed or one with it (*tanmayakar*); that is not

the energy of the Self. There is weakness within and that is why 'it,' the non-Self or the self, becomes engrossed. This happens because of ignorance (*agnanta*). The original Soul, the Self, is not like that; the Self has infinite energy and infinite knowledge. But the interfering is due to the self with the belief, 'I am Chandulal' (*pratishthit atma*). Hence when one becomes the body and the mind (*tanmayakar*), new karma is charged.

Those who are Self-realized will not become *tanmayakar* when thoughts arise. So when the time comes, the mind will discharge but a new karma will not charge.

Questioner: But here, the engrossment occurs automatically.

Dadashri: Yes, it happens automatically, and that is the illusion (*bhranti*)! There is no true spiritual effort (*purusharth*) of the self here. Until one becomes a *purush*, the Self, there is no true spiritual effort (*purusharth*) whatsoever. It is your (*prakruti*) inherent nature of the non-Self that is making you 'dance' against your will.

Questioner: What is the relation between the mind and the body?

Dadashri: Everything of the body, these five senses and everything else, is under the control of the mind. If the mind tells the eyes, 'This is worth seeing,' the eyes will immediately look, and if the mind says, 'No,' even if the eyes

are looking, they will immediately look away. Therefore, the whole body is under the control of the mind.

Questioner: Many times the mind says that it does not want to see something and yet one sees it anyway. What is that?

Dadashri: Seeing is its nature so it will go ahead and see it, but if you decide that you do not want to look, it will not look there again. The sense organs (*indriyas*), due to their innate properties, will probe and taste. But when the mind says no, they will not do it again. Now You have to see who has the control over the mind. Who has the control over your mind?

Questioner: The intellect (*buddhi*).

Dadashri: What does the *buddhi* do?

Questioner: It shows us the differences between good and bad.

Dadashri: Do things happen according to the decision of the intellect (*buddhi*)?

Questioner: No, they do not.

Dadashri: Who has control over *buddhi*?

Questioner: I do not know that.

Dadashri: The ego! Who else!

Mind, intellect, *chit* and ego are the four components of the *antahkaran*. All these four have control over the body and that is why this illusion exists. Once the control comes into 'Your' hands, then this problem will not remain; then Your subtle independent effort (*purusharth*) will begin.

Questioner: What should one do to get control of that?

Dadashri: The Gnani Purush will do all that for you. He who is liberated from all bondage can also free you. How can the one who is bound, free others? And the human beings of this *Kaliyug* (the current era of the time cycle characterized by lack of unity in thought, speech and acts) do not have enough energy to become free on their own. What are the humans of this *Kaliyug* like? They have all slipped spiritually and have come here in the current time cycle. And for those who have slipped, it is not possible for them to go up again on their own. Therefore, they have to have the help from a Gnani Purush.

Concentration Comes with Interest

Questioner: Dada, I cannot maintain concentration (*ekagrata*) on God.

Dadashri: When you go to buy vegetables or a *sari*, do you concentrate on that?

Questioner: Yes, I can. That is because of infatuation due to illusion (*moha*).

Dadashri: And you do not have interest in liberation (*moksha*) and God. That is why you cannot maintain concentration (*ekagrata*) there.

There was a very beautiful lady whose husband was very unattractive. One day I asked her in confidence, 'Your husband is very unattractive; does he keep your attention completely?' She said to me, 'My husband is very dear to me.' Now an unattractive husband can become dear to her but God does not become dear to her. Is that not a wonder?

Then this lady asks me why her mind will not remain concentrated and attentive. How does the concentration with purpose (*ekagrata*) remain when she is buying vegetables? This is about experience. This is not baseless; there is no interest in God and that is why the *ekagrata* does not remain. When love for God occurs, that is when concentration will come.

As long as there is interest in money, one will be attracted and caught up with money, and when he gets interested in God, then interest in money will leave. Therefore, the interest should change.

Now, it is not your mistake that you do not have interest in God. How can you develop interest in something you have never seen? You have seen this sari and its beautiful colors, so interest will naturally develop in it. But God cannot be seen, can He? That is why it is said that you should form an interest in a representative of God, such as a Gnani Purush.

Interest will be formed there and when you form an interest in the Gnani Purush, recognize that it will reach God.

If interest is formed wherever there is anger, pride, deceit and greed(*kashays*), then that interest is *kashayik* - it, too, is laden with anger, pride, deceit and greed. That conviction (*kashayik pratiti*) is such that it will break. The interest formed through attachment (*raag*) is broken through abhorrence (*dwesh*), whereas interest on the representative of the Lord is not formed through *raag*. There is nothing in Him for which you can have *raag*.

[12] Attributes of the Non-self are Unreliable

Whoever's shadow of influence falls upon us, we inevitably become infected by that person's 'disease.' No matter how good this mango looks on the outside, what are we going to do with it? No matter how many good qualities it has, of what good is it to us? Someone may tell us, 'This person has so many good qualities. He is the abode of good qualities.'

But what have the *Vitarag* Lords (the fully enlightened ones) said?

They may be all first class qualities, but what are those qualities dependent upon? They are not dependent on the person; they are dependent on the equilibrium of the three humors that govern the biological, psychological and physiological functions of the body (*pita*, *vayu* and *kapha*) and constitute everything of a being except the Self (*prakruti*). When all three become excess, one will become delirious and people will curse him. What happens when a man who never curses or has a bad word for anyone becomes delirious? That is why Lord Mahavir has said that all these non-Self qualities (*paudgalik*) are such that they can be destroyed in only forty-eight minutes (one *gunthana*); such is their temporary nature. How long will you continue to accumulate such qualities? It will be all over the

moment you have a disorder of the three humors (*tridosh*) body, the effects of imbalance and excess of biological, psychological and physiological functions of the body.

When a person cannot bear any suffering, a 'crack' will occur in his mind, i.e., he will have a nervous breakdown. That is not called delirium, but it is called a crack. If you wonder why someone is talking a certain way, you can say that that the 'engine has a crack in it' and that he should take it to Dada to have it 'welded.' Even a new engine can develop a crack! When a person cannot cope with suffering, and if he is a good man, he will develop a crack. Otherwise, he will become a shameless rogue. It is better to have a crack than become a shameless rogue. At least we can weld the crack and the engine will start working again. All these new engines came from Lancashire, England, but how can they run when the heads are cracked? Even the heads of human beings crack; they will say odd things. You ask them something and they will tell you something completely odd.

Therefore, there is no value to these virtues and attributes of the relative-self (*prakrutik gunas*) at all. What happens to a dish of delicious Basmati rice the next day? It will start smelling! That is how these attributes or virtues of the non-self (*paudgalik gunas*) will start smelling. A businessman may appear very kind but when he gets aggravated with his employees, that is when his unkindness will come out. You will not want to witness it. Therefore, all this is worth understanding!

The Consequences of Viradhana of the Gnani Purush

Questioner: What are the consequences of talking or behaving negatively (doing *viradhana*) against a Gnani Purush in the past life? I have all such traits in me; can they be pardoned or will the consequences of past actions have to be suffered?

Dadashri: The Gnani will make use of all the medicines he has in his armamentarium. The Gnani is compassionate and, therefore, He will help cure whatever is in His hands. One has to suffer the consequences of that which the Gnani has no control over because the dissolution of karmic effects and consequences (*visarjan*) is in the hands of nature.

Questioner: I continue to repent for my actions of disrespecting and speaking ill (*viradhana*).

Dadashri: One will have severe regrets, experience misery, suffer and be restless; there will be no end to that. It will not let one off, will it?

Questioner: It will never come to an end; is that so, Dada?

Dadashri: 'No end' means it is not something that will come to an end within two or four days. Someone's 'tank' may be the size of this room and another person's 'tank'

may be as large as the entire building. Will there not be a difference between the two?

Questioner: But, Dada, it will empty one day, will it not?

Dadashri: It will empty. You go about your business believing that it will empty, but you should not make the same mistake again. Otherwise, that pipe will close. If that mistake was going to occur again, then it is better to fast three times, but do let not allow disrespecting and speaking ill (*viradhana*) to happen.

Key to Pleasing the Gnani

Questioner: Dada Bhagwan, what should we do in order to understand and know who you truly are? Also, what spiritual development must we attain in order to please you (*Dada's rajipo* – to please Dada)?

Dadashri: You only need absolute humility (*param vinaya*) in order to win 'our' *rajipo* (we are pleased with you); nothing else. *Rajipo* comes only from absolute humility. There is no such thing as winning our *rajipo* by massaging 'our' legs and feet. One will not win my *rajipo* even if he drives me around in his car. One attains it from maintaining absolute humility (*param vinaya*).

Questioner: Please explain '*param vinaya*.'

Dadashri: It is wherein there is sincerity and morality at a special, extra level, and there is oneness with 'us'; where no separation is perceived with 'us,' that is *param vinaya*. Where one continues to feel, 'Dada and I are one,' all the energies will manifest. The meaning of *param vinaya* is very lofty. So many people come here to *satsang*, but it is because of *param vinaya* that everything works smoothly without any rules or laws. Because there is absolute humility, there is no need for any laws here.

The more you stay in 'our' Agnas, the greater the result. Such a one can attain our *rajipo*. Show me such a result, that I feel like making you sit next to me.

[13] Spiritual Development through Conflicts: Not Reacting to Conflict Increases the Energies Within

You are the owner of the entire universe. So do not harass or interfere with any living being (*jiva*). Help them if you can, and there is no problem if you cannot, but there should not be any interference with them or harassment towards them.

Questioner: Does that mean that we should consider the other soul as the supreme Soul (*parmatma*)?

Dadashri: No, do not consider him so, this would be wrong; he really *is* a *parmatma*, the supreme Soul-Self! That which is false, you may remember or you may not, whereas here one really is the supreme Soul. But these supreme souls (*parmatmas*) have come in the form of a *vibhuti* (*vibhuti* as the manifestation of the magnificence, splendor, energies and glory of the absolute pure Soul in a human body); they are nothing else. Then, even if a person is begging, he too is a *vibhuti*. People generally refer to a king as a *vibhuti* and not a beggar. From the original supreme Soul, extra (*vishesh*) qualities and attributes have arisen, giving result to an extra form (*vishesh roop*). That is called *vibhuti* and that verily is God; is it not? Therefore, you must not interfere with or harass anyone. If the other person interferes, then you should tolerate it because when God interferes, then we must accept it.

We, the Self, are truly not this worldly form (*vyavahar swaroop*). This, the worldly life, is all a temporary adjustment.

Just as children play with toys, the whole world too is playing with 'toys.' One does not do anything for the benefit of the Self; one continues to live in pain (*dukh*) of dependency and continues to clash and stumble. Infinite energies of the Self are fractured because of inner conflict (*gharshan*) and reactive clash (*sangharshan*).

When the servant breaks the tea cups and saucers, then clash (*sangharshan*) will arise in his boss. Why is that? It is because there is no awareness of 'what is mine, the Self,' and 'what is of the non-Self.' There is no awareness of who controls and runs everything that is related to the non-Self.

Wherever you feel, 'I am doing this and running this,' nothing related to that is done by You. You, the worldly self 'Chandulal,' simply believe that you do. What you are supposed to run, you have no knowledge of. Self effort (*purusharth*) begins after You become a *purush*, the Self. So, then, how can anyone 'do' *purusharth* when he has not even become a *purush*?

What does one need for worldly interactions in order to become pure (*shuddha*)? Complete common sense is needed. Patience and depth of understanding is needed. Common sense in worldly interactions is needed. Common sense means 'everywhere applicable.' If there is common sense along with Self-realization, everything will become beautiful.

Questioner: How does common sense arise?

Dadashri: Common sense will arise when one does not get into conflicts with anyone, even if the other person is seeking to clash and cause conflicts. And he lives his life in this way. And he should not clash with anyone; otherwise, common sense will go away. There should be no friction from his side.

Common sense will arise when another person begins a clash-conflict with you. The energy (*shakti*) of the Self is such that it will show you all the solutions when friction arises, and once it gives you the solution, that knowledge will never leave. In this way, common sense will gradually increase.

A person can remain in this state after he attains the knowledge of 'our' science – *Akram Vignan*. There are certain other rare persons amongst the general public who are with merit karma (*punyashadi*), who can also remain in that state; however, they can maintain this equanimity only in certain situations, not in all situations.

If ever the energy of the Self is used up, it is because of conflict (*gharshan*). If you react to conflicts (*sangharshan*) at all, that is the end of it. You should maintain equanimity when another person gets into conflict with you. Reaction to a conflict as clash (*takaraman*) must not occur. You should never get into conflict with anyone at all, even if it comes at the cost of you losing your physical self. This body is not

going to go away just because someone wants it to. It is under the control of *vyavasthit* (scientific circumstantial evidences).

Conflicts occur in life because of life after life enmity (*veyr*). Enmity and vengeance are the main seed of the worldly life. The one in whom enmity (*veyr*) and conflicts (*gharshan*) stop is in *moksha* – liberation. Love (*prem*) is not the hindrance; love arises when enmity leaves.

Usually, I do not have any friction/conflict (*gharshan*). I have tremendous common sense and so I will immediately understand what you are trying to say. People may feel that others are doing harm to Dada, but I will immediately understand that this harm is not actually harm. It is neither a worldly harm nor a religious one. And there is no spiritual harm at all. People may think that spiritual harm is being done, but ‘we’ see only a benefit in that. That is the beauty of common sense! That is why ‘we’ have defined common sense as ‘everywhere applicable.’

There is no such thing as common sense in today’s generation. It has decreased from one generation to the other.

The whole world is immersed in conflict (*gharshan*) and reaction to conflict (*sangharshan*). On the day of Diwali, the festival of lights, everyone decides they do not want any conflict for that day. Everyone wears good clothes and gets wonderful food to eat; everything is good that day. Wherever

you go, people welcome you in their homes; such is the love they show. Love will be present if there is no *sangharshan*. There is no need to look at right or wrong. Worldly intellect (*buddhi*) will definitely be useful in worldly interactions, and it is already adjusted to be that way; it is the extra and excessive *buddhi* that causes a reaction to conflicts (*sangharshan*).

Questioner: Is the cause of all conflicts the vast difference between one karmic layer and another layer?

Dadashri: Conflict is really a progression! The more trouble one goes through, the more conflict he experiences, and the more he finds a way to go higher. Without conflict, he will remain where he is. People are looking for conflict.

Questioner: Can one progress if he goes around looking for conflict, believing conflict is necessary for progress?

Dadashri: But one does not look for it with such an understanding. God is not the one taking you higher; conflict is. Conflict can take one higher to a certain level; thereafter, his work will only be completed when he meets a Gnani. Conflict occurs naturally, just like the riverbed stones that become smooth through collision in the river.

Questioner: What is the difference between conflict (*gharshan*) and reaction to conflict (*sangharshan*)?

Dadashri: When non-living things, inanimate objects, collide, it is called *gharshan* and when living beings collide, it is called *sangharshan*.

Questioner: Does *sangharshan* obstruct and suffocate the energy of the Self?

Dadashri: Yes, that is true. There is nothing wrong when *sangharshan* occurs, but I am telling you to get rid of the inner intent (*bhaav*) of, 'I want to enter into a conflict.' When You do not have inner intent of getting into conflict, even if 'Chandulal' (the relative-self) gets into conflict, so be it. Our vision should not be obstructed.

If the body gets hurt from colliding with someone, it will heal with treatment, but who will remove the wounds in the mind and the *buddhi* that *gharshan* and *sangharshan* creates? They will not go away for thousands of lifetimes!

Questioner: Does one become heartless and callous (*jadataa*) because of excessive conflict?

Dadashri: One will become insensitive and callous and the energies will also drain away. It is because of this that one does not see the infinite energy within. There is infinite energy but it leaves due to conflict. Lord Mahavir did not experience even a single conflict from the time he was born right up until the very end. And as far as we are concerned, about fifty thousand to a hundred thousand conflicts would be acceptable but what about the millions that have

occurred? At least twenty to twenty-five conflicts occur in a day. Even when you simply open your eyes to look at someone, if you experience negative feelings within, that is *gharshan*/conflict. What would happen if you have conflict with this wall?

Questioner: Our head will break!

Dadashri: But that is non-living (*jada*)! What happens when you have conflict with that which is the living (*chetan*)? A man can go to liberation (*moksha*) only if there is absence of conflict (absence of *gharshan*)in his life. If one learns not to have any conflict with anyone, then he does not need a guru for *moksha*. He will go straight to *moksha* within one or two lifetimes. 'I do not want any conflict!'; if this intent becomes established in his faith (*shraddha*) and he decides on that, then that is the very moment he attains the right vision (*samkit*). So if anyone wants to attain *samkit*, I tell him if he makes a decision to not get into conflict with anyone, then I guarantee that he will attain *samkit* upon making that decision.

Questioner: Do conflict (*gharshan*) and collision (*sangharshan*)between people wound the mind and the intellect?

Dadashri: You know! It's not just the mind and the intellect, but they continue to wound the whole inner mechanism of mind-intellect-*chit*-ego (*antahkaran*) which,

in turn, affects the body too. Therefore, *gharshan* causes so many difficulties.

Questioner: Can we say that a true non-violent inner intent (*ahimsak bhaav*) has arisen if we decide not to get into conflict with anyone?

Dadashri: No, it is not like that. Once you know from Dada what 'benefits' there are in running into a wall, then how much will you 'gain' from having *gharshan* with God? In knowing just this much, there will continue to be changes.

It is not possible to completely understand non-violence (*ahimsa*), and to understand it completely is a serious and a weighty matter. Instead, if you just hold on to, 'I will never get involved in conflict (*gharshan*),' then all the energy will remain intact and it will begin to increase day by day. Then you will not incur the losses caused by *gharshan*.

However, if ever *gharshan* does occur, and you do *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing) for it, then everything will be erased. Therefore, you should have the understanding that if *gharshan* occurs then *pratikraman* should be done for it. Otherwise, it carries a great liability. With this Gnan, liberation (*moksha*) will occur, but *gharshan* will create many problems and it will considerably delay your liberation.

There is not much problem if you have negative thoughts towards this wall because it is a one-sided loss since there is no reaction, whereas having even a single negative thought towards any living being creates a liability for you because here the loss is two-sided. However, all those mistakes get erased if you do *pratikraman* for them. Therefore, wherever *gharshan* occurs, if you do *pratikraman*, it leaves.

Questioner: Who causes conflict; *jada* (inanimate; non-Self) or *chetan* (the Self, the soul)?

Dadashri: Conflicts (*gharshan*) of the past life cause new conflicts. There is no question of *jada* or *chetan* here. The Self does not get involved in this at all. The non-Self complex (*pudgal*) causes all the conflicts. Conflicts of the past life cause conflicts again. Those who do not have conflicts of the past life unfolding anymore do not have any more conflicts in this life; otherwise, conflicts keep on increasing, one after another.

The *pudgal* is not completely inanimate. It is a mixture of the Self and the non-Self (*mishra chetan*). It is called *vibhaavikpudgal*. *Vibhaavik* means that it is a non-Self complex (*pudgal*) resulting from extra inner intent (*bhaav*). The extra *bhaav* arises as a third phenomenon when the Self and the non-Self come together. This is the ego, the intent (*bhaav*), which is, 'I am Chandulal'; and that is what makes you do everything. Pure *pudgal*, or pure matter, will not

make one do this. This *pudgal* has become *mishra chetan*. The coming together (*samipyabhaav*) of the extra intent (*vishesh bhaav*) of the Self as well as the extra intent (*vishesh bhaav*) of the non-Self, the matter, is the reason for the third entity in the form of the ego; the new, extra entity is called *prakruti*. That is what is involved in all the conflicts!

Questioner: You say that all energies come to end through conflict. Can that energy be pulled back through awareness (*jagruti*)?

Dadashri: There is no need to pull back the energy. Energies are already there. They arise now. The conflicts that had occurred in the past caused a loss of energy, and that loss is presenting now as conflicts. From here onwards, if you react to the conflict, then the energy that has arisen will leave again. If one does not enter into the conflict, no matter what, the energies will keep increasing.

[14] Seeing the Circumstances as They Are

Questioner: Why is it that everyone wants favorable circumstances?

Dadashri: Favorable circumstances (*anukud*) means pleasure (*sukh*); favorable is that in which one experiences comfort and pleasure (*shata*). When it becomes uncomfortable and painful (*dukh, ashata*), that is

unfavorable circumstances (*pratikud*). The Self is blissful by nature; therefore, it does not want unfavorable circumstances. That is why even the smallest living organism will move away from unfavorable circumstances (*pratikud*).

Therefore, understand the ultimate point: make favorable and unfavorable as one and the same. As such, there is no worth in anything. Everything is like those old coins with a picture of the Queen on one side and writing on the other. Similarly, there is nothing to this; favorable and unfavorable are nothing but a figment of the imagination.

Now that You are pure Soul (*Shuddhatma*), there is no such thing as favorable and unfavorable. This worldly life is here as long as there is false attribution (*aropit bhaav*) of the belief 'I am Chandulal,' and until then, there is interference of favorable and unfavorable circumstances. Now whatever appears as unfavorable to the world is favorable to 'us.' It is only during unfavorable circumstances that we can tell whether the inner 'temperature' of the thermometer has decreased or increased; unfavorable circumstances gives us an opportunity to check how we have advanced in Gnan.

When you come home and hear of some problems the minute you step inside the door, you will know whether you get affected by the ups and downs or whether inner peace prevails; you will be able to tell. You need that gauge, do

you not? You cannot buy such a gauge from the market; it would be nice if you had one at home.

Currently, we are in the time cycle of *Kaliyug*; it is a time of discomfort so you will have several such 'gauges' at home, not just one! Otherwise, who else will test you? Even if you 'hire' someone to do so, he will not. Even if you do find someone and you pay him to insult you, he would not go around with a sulking face and you will know that the insult was fake. But the other insult that comes from your 'files' at home is exact! Their faces are pouty and they sulk, their eyes get red from anger; you couldn't get that even if you paid someone to do it. And here you even get your insults free of charge!

This worldly life is such that it appears wonderful to your eyes, so how can you ever become free from it? Even when you take a beating from it, you forget about it. People say that dispassion towards the worldly life (*vairagya*) does not stay; how can it?

In reality, there is nothing except pure Soul (*Shuddhatma*) and circumstance (*sainyog*). There are two kinds of circumstances: unfavorable (*pratikud*) ones and favorable (*anukud*) ones. There is no problem with the favorable ones; it is the unfavorable ones that cause problems. You have to take care of only the unfavorable circumstances. And all circumstances are temporary by

nature. Therefore, they will leave when their time is due. They will not stay even if you insist that they do.

Difficult circumstances do not remain for long. Why are people miserable? They are miserable because they remember and recall the bad circumstances long after they are gone. Why fret over them when they are gone? It is a different matter if one cries when he gets burned, but now, when it is healing, the fool keeps on complaining, 'I got burned, I got burned!'

Now for You, only circumstances(*sainyog*) remain. You do not know how to 'use' the pleasant circumstances. It is because you endure (*vedavoon*) the pleasant circumstances through, 'I am enjoying,' that you have to suffer the bitter and painful ones. But if you simply remain the 'knower' of pleasant circumstances, then the 'knowing' will remain during the painful ones too. But you cannot get rid of old habits and that is why you become the enjoyer. The Self does not enjoy anything at all. It just continues to 'know' everything. The one that enjoys is the illusionary soul; it is the relative-self (*pratishthit atma*) that was charged in the past life. You have to 'know' too that, 'Oh ho ho! This *pratishthit atma* has become engrossed in the pleasant circumstances!'

Lord Mahavir taught His disciples that when they went out, if people hit them with a stick, they were to take it as, 'At least it is only a stick; the hand is not broken. The hand is

spared.’ They were to consider that much of a benefit. If someone breaks one arm, he has to be grateful that at least he did not break the other one also. If both hands get cut off, they should say that at least they have their legs. If both the arms and both the legs are cut off, they should say at least they are alive and at least able to see. The Lord has shown you the way to look at benefit-loss (benefit – *laabha* and loss – *alaabha*). Do not cry; be happy. There is nothing wrong with that; is there?

The Lord Mahavir saw with an enlightened view (*samyak drashti*) through which one ‘sees’ benefits even in adverse circumstances.

Take the Beating and Be Free

What is the rule of this world? The strong take advantage of the weak. Whom does nature make strong? It makes strong those who have committed fewer demerit karma (*paap*); and for those who have committed greater *paap*, it makes them weak.

If you want to be free and liberated, then take the beating

in this life. That is what I have done all along in life – this one and previous ones. Thereafter, I came to the final conclusion that I have no beating of any kind left to take and, therefore, I have no fear about anything. I have deduced what the whole world is all about. I have the answers and I also help others come to that conclusion.

Sooner or later, will you not have to come onto this line? The law of nature does not spare anyone. The slightest mistake could bring a life form with four legs and a tail (one takes birth in the animal kingdom). Is there any happiness in a life where one has four legs and a tail?

Just stop all mistakes that hurt others. By practicing nonviolence (*ahimsa*) through thoughts, speech and acts, you will not have to fear any hurt. Do not have any fear of someone hitting you or something biting you. Even if the room is full of snakes, when a non-violent (*ahimsak*) person walks in, the snakes will scurry away and climb on each other and not even touch him.

Therefore, proceed with caution. This world is very different. It is absolutely just. Only when you come to the exact conclusion (*taaran*) of what the world is all about, and you take it to the stage of experience, will everything work. The research, ‘What will be the consequence of this?’ will have to be done, will it not?

Questioner: One embarks upon the research after taking a beating, does he not?

Dadashri: Yes, true research is done after taking a beating, not after giving it.

The Flawless World

Dadashri: People are not able to see their own mistakes, are they?

Questioner: No they cannot.

Dadashri: Why is that? They are intelligent, so why not?

Questioner: They see everyone else's mistakes.

Dadashri: That, too – they do not see the true mistakes. They measure other people through their intellect and then they pick out their mistakes. 'We' do not see mistakes in anyone in this world.

Questioner: Dada, the whole world is flawless (*nirdosh*) and that is true from the 'real' perspective, but by the 'relative' view, everything is bound to have mistakes (*dosh*), is it not?

Dadashri: Yes, but now we no longer intend to live in the relative, the non-Self, do we? We want to live only in the

real Self. Relative means the worldly life. Do you like to live in the real or in the relative?

Questioner: We like only the real, Dada. But we have to live in both, do we not? As the Self (*nischay*), we understand that everyone is flawless, without mistakes, but often we have to see people from the worldly life view, do we not?

Dadashri: No, interaction in the worldly life (*vyavahar*) does not tell you that you have to look for mistakes in others. 'We,' too, live in the worldly life, do we not? And yet I can constantly see the world as flawless.

There is no one with a mistake (*dosh*) in this world. If others appear at fault, it is our own mistake. And yet all these courts, lawyers, government, everybody considers them guilty, do they not?

Questioner: How should we look at it? Are they not guilty as far as the worldly life is concerned?

Dadashri: There is no one at fault in the worldly life.

No one is at fault from the perspective of pure worldly interaction (*shuddha vyavahar*). Everyone is a *Shuddhatma* -the pure Soul - from the perspective of the Self (*nischay*) and from this viewpoint; they cannot have any mistakes, can they?

If anyone had made a mistake, Lord Mahavir would have seen that, but the Lord did not see anyone at fault. Even

when large bedbugs were biting him, the Lord did not see them at fault.

Viewing the Mistakes through Upayog

Questioner: Can we see past mistakes by remembering them?

Dadashri: Past mistakes can be seen only through focused awareness (*upayog*), but not through memory. You have to scratch your head in order to recollect. You have to recollect if a veil comes over it, do you not? If you had a disagreement with another person, then if you do *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing) to him, he will be present before you. You simply have to resort to this focused awareness (*upayog*) and do *pratikraman*. There is nothing to remember in our path. Recalling is dependant on memory.

Questioner: What is memory? Can that be considered as being dependent on the intellect?

Dadashri: Memory is the recall that takes a long time coming if there is a huge veil, like a large cloud, though sometimes the recall comes in two minutes, sometimes in five. Do you have such an experience about memory?

Questioner: Yes.

Dadashri: Many times you will not be able to recollect for hours. Now the rule is that you can destroy the veil through concentration (*ekagrata*). A veil that is half an hour long can be brought to an end within five minutes through concentration.

[15] Upayog: Levels of Awareness

Questioner: Please explain the difference between that which is mechanical and that which is with awareness (*jagruti*).

Dadashri: The whole world functions while still asleep. That is considered 'mechanical.' It is called 'asleep to the Self' (*bhaavnindra*), or unaware of the Self. We can say that everyone in *bhaavnindra* is mechanical. Is every man not aware of profit and loss in his business? So, he can maintain awareness in his business, and when he sits in a bus, is he not aware? He is not mechanical there; he is awake and aware. Now the world considers that as being 'with awareness' (*jagruti-purvak*); actually, that, too, is mechanical. Most of the people in foreign countries can be considered mechanical, not aware of the Self. These animals and trees are all also considered mechanical, are they not?

Questioner: Can the celestial beings (*devas* and *devis*) be considered mechanical also, or not?

Dadashri: The celestial beings cannot be considered mechanical. They do have awareness. There are some *devas*

who are aware that they are 'mechanical.' So they get tired of this state and feel it should not be that way. Not all *devas* are like that. Some move about absolutely carefree in a state of intoxication of the mind. That is called 'mechanical.'

Questioner: While singing a spiritual song (*pad*), one may be reciting the words but his attention is elsewhere; what do we call that?

Dadashri: That is all mechanical. Mechanical means without active and alert attentiveness of the real Self (*upayog*) and a task which occurs with *upayog* is called awareness.

There are two levels of awareness (*upayog*). One is auspicious, good (*shubha upayog*) and the other is pure (*shuddha upayog*), which is the awareness as the Self. Pure *upayog* is not to be found anywhere in the world. There is auspicious (good) – inauspicious (bad) level of awareness (*shubha-ashubha upayog*). Some people have impure awareness (*ashuddha upayog*). *Ashuddha* and *ashubha*, that is, impure and inauspicious awareness, respectively, are not considered *upayog*. Only the pure and auspicious awareness (*shuddha* and *shubha upayog*) are considered *upayog*. *Ashuddha* and *ashubha* are all mechanical and not really considered awareness (*upayog*). *Shubha upayog* is only fractional awareness in which a person has awareness of what is beneficial in this life and the coming life.

People generally have some awareness in matters of their own home, business and some other matters, but their awareness is limited to this much. In all other matters they are 'asleep,' however, in reality this awareness is still 'mechanical.'

When can a person become free from being 'mechanical,' being unaware? When he becomes constantly aware of both what is beneficial (*hita*) and what is harmful (*ahita*) for his self.

Questioner: But, Dada, this benefit-harm is a worldly thing, is it not?

Dadashri: It is not like that. There is some awareness when one is on a path where one does everything good and positive for others (*shubha marg*). But when is that so? It is only if that leads to that which is auspicious and beneficial in this as well as the next life; only then is it called awareness. Otherwise, a person may be making a donation or giving his service

to others, but his awareness does not go beyond the current event. If every activity is carried out with awareness, then it will benefit the next life. Otherwise, all he does goes into 'sleep state,' that is to say it goes to waste because of unawareness. All donations he gives go into sleep, unawareness. Otherwise, even a donation of four pennies given with awareness is more than enough! When a person gives a donation with the desire of wanting fame and recognition in return, it all goes into 'sleep' – unawareness. The one who gives a donation for the benefit of his future life is considered to be relatively 'awake.' One should have awareness of benefit-harm (*hita-ahita*) to the self. How is it awareness when he gives donations but has no clue about his next life?

If one only understands every word, its meaning, its precise definition, then his work will be done; such are the words of the enlightened beings called *Vitarag* Lords.

Pure Awareness in Worldly Life

What do you have to do after you attain Self-realization, knowledge of the Self?

You now have to maintain awareness (*upayog*). Until now you never had the direct, pure awareness of the Self. You were 'dancing' according to your relative-self (*prakruti*) and then you claimed, 'I danced! I made the donation! I did this...I did that. I did so much service!' Now You have

attained the Self, so You have to be in that direct, pure awareness of the Self. You have become the Self (a *purush*) and the relative-self (*prakruti*) has been separated and disconnected. However, the *prakruti* is not going to refrain from doing its part; it is not going to let go. And You, the *purush*, have to remain in *purusharth*; be the Self. It means You have to 'do' the *purusharth*. You have to remain within the Agnas, the special directives that the Gnani Purush has given you; remain in Your *upayog*, in the awareness as the Self.

What does *upayog* mean? When you are out walking and there are dogs, cats and donkeys passing by but you see them casually, you have wasted the *upayog* (awareness). If you see the pure Soul (*Shuddhatma*, the Self) in them as you are walking, that is called pure awareness (*shuddha upayog*). *Shuddha upayog* is so precious that if one remains in it continuously for an hour, he will attain the life of Indra - the king of all heavenly beings!

Questioner: Can pure awareness be maintained in worldly business or in daily interactions of the worldly life?

Dadashri: Interaction in the worldly life (*vyavahar*) and pure awareness (*shuddha upayog*) have nothing to do with each other. One may be involved in his business or something else. Pure awareness (*shuddha upayog*) arises only after attaining Self-realization; it arises after he becomes the Self, a *purush*. No one can attain pure

awareness before attaining Gnan. Now, You can have pure awareness.

Questioner: So if we see the donkey as pure Soul (*parmatma* – supreme Self), we believe it to be a *parmatma*, then...

Dadashri: No, no. You do not have to believe it to be a *parmatma*. The supreme Self is the one within, and the one that you see on the outside is a donkey. You have to put your sacks on the donkey's back and you have to see the *parmatma* within him and get your work done.

You should interact with your wife after seeing the supreme Self within her. Otherwise, is a married man going to become an ascetic (*bavo*)? Should these young married men who have taken Gnan become ascetics? No, no, they do not have to become ascetics. All they have to do is 'see' God within their wives. What does the God within, the Self, say? 'Do my *darshan*; acknowledge Me, the Self. I do not have any other complaints or needs. The worldly dealings are verily worldly in nature, but in Your worldly dealings, 'see' Me, be mindful of Me, maintain pure awareness (*shuddha upayog*).'

Questioner: What about the pain (*peeda, dukh*) experienced by the 'packaging,' the relative-self?

Dadashri: No one experiences pain. The donkey does not experience pain whether you put a sack on its back or

not. I know donkeys very well. In our cement and construction business, we have two hundred or so donkeys that come to work for us. They droop their ears like this and so 'we' understand that, despite carrying a lot of weight, they are in their own enjoyment(*masti*)! They know their own *masti*; how would you know about that!

Focused Awareness is Upayog

Questioner: The silk worm works hard to produce a cocoon and then it traps itself in it. Then in order to come out, it has to shed its attachment to the cocoon; so how many 'layers' are there? All these...

Dadashri: There are no layers or anything like that; there is just the false fear! Now that I have given you this Gnan, You have become a pure Soul (*Shuddhatma*). Therefore, this mind, speech, body of 'Chandubhai' and all illusion (*maya*) associated with that name, fall under the control of the energy of scientific circumstantial evidences (*vyavasthit shakti*). *Vyavasthit* will give the inspiration from within. Therefore, You have to remain as, 'I am *Shuddhatma*,' and just 'continue seeing' (*joyaa karo*) whatever is happening to 'Chandubhai' and whatever 'Chandubhai' is doing. That is all; and if You 'do' just this, then 'You' become absolute (*purna*). Each entity does its own work; 'Chandubhai' does 'Chandubhai's' work. Now, if You do not interfere in that, then you are out of the cocoon, the web of

life after life. Even if 'You' do not interfere for just one day, then You will realize, 'Wow! I have come out of the cocoon!'

At least, try this one Sunday. Let go of the 'reins of the five horses,' the five senses that you are holding on to, and let 'Me-the Self' (Dada, in the form of knowledge within us) take charge of them. Then, sit comfortably in the chariot and say, 'Dada (anything you tell Dada, bounces back to the Soul within), make them run the way you desire. I am going to sit here in peace!' Then you will see that your chariot will not go into a ditch. The problem is that you do not know how to guide it, yet you try to steer it. When it is going down the slope, you relax the reins, and when you have to go uphill, you keep pulling on them. So all this is contradictory. However, in the Self that I have given You, you have definitely come out of the cocoon!

But now you will have to set the *upayog* - focus the awareness. You have been given the Self, but the awareness of the self (old *upayog* of 'I am Chandubhai') is such a thing that by nature it slips in and you automatically become the self. Therefore, You have to set this *upayog*, the focus of the awareness, as the Self. You have to maintain the awareness; You have to 'do' the *purusharth*, being the Self, because now You have become the Soul, or the Self (*purush*).

Now what is the 'slipping' of the *upayog*? There was a wealthy mill owner. He sat down with me to have a meal. His wife came and sat across from us. I asked her, 'Why are you

sitting in front of us?’ So the lady says, ‘He never eats in peace, only today he is eating peacefully just because you are here. That is why I am sitting here.’

So the man told his wife, ‘Get up from here, you have no sense at all.’ I understood what the mill owner was like. I told him, ‘Your wife is saying that for your own good. Your health will be much better if you ate your meals peacefully. Instead, why are you scolding her by calling her senseless?’ He admitted that she was right and said, ‘Whenever I sit down to eat; my *chit* would be at the office. I would talk on the phone with my secretary while this physical bundle would be eating here.’

This is called slipping of *upayog*. I then told the mill owner, ‘Your awareness slips, and do you know what will happen because of that? When you eat without the presence of your *chit*, you give rise to all the conditions for a heart attack. One should never have the *chit* absent while eating. The mill owner then told me, ‘My *chit* is always absent. Show me a way to improve this.’ So then I showed him the way as to how his *chit* can remain present in whatever he is doing. What would happen if I were to give that man some money to count?

Questioner: He would even forget to eat.

Dadashri: In that case, his *upayog* would remain only in counting the money.

There was a young *baniya* (business community) man whose salary was six hundred rupees. I asked him, 'What would you do if they paid your wages in one rupee notes?' and he told me, 'I would count them!' I told him, 'Hey! When would you finish counting six hundred notes? It would take so long! In that time if someone is looking to make a quick buck, he can quickly grab the goods and be on his way while you are busy counting. How much time you would waste in counting the money! At the most you may be short by five rupees, what else can you lose? Besides, these people will not give you less money; they know that everyone will count their wages.' Rare are those with merit karma (*punyashadi*) like 'us' who will take the money without counting. So our task is easy. Who would waste time in such matters? Then the young man tells me, 'If they paid me in five *paisa* (penny) coins, even then I would count before accepting the salary!' Blessed is this man! This is how *upayog* is wasted away; it slips away.

If there is focus of awareness of the pure Self (*upayog*), then it will help you everywhere. It will help you while you are eating and drinking, in your business, etc., because the worldly self (*atma*), does not do anything except interfere (*dakhal*) in all this.

What does interference (*dakhal*) mean? If someone tells me to teach him to make yogurt, I would show him how to heat the milk, let it cool down, then add a spoonful of yogurt in it and stir it, then cover up the pot and just leave it alone. He can go to sleep. Now if he gets up at two in the morning to go to the bathroom, and he goes to the kitchen and sticks his finger in the pot to check if the yogurt has formed; that is called interference (*dakhal*). And so in the morning you will see the 'muddle of mush' (*dakho*) which is the result of the interference. The yogurt will not have jelled properly. This is how people make a mess(*dakho*) of their worldly life and that is how they live. Therefore, do not let the *upayog*, awareness as the Self, slip astray; that is called focused awareness (*upayog jagruti*).

What do 'we' (the Gnani and the fully enlightened Lord within) refer to as focusing the awareness (*upayog*)? Say there is a narrow bridge a mile and a half long. Only one person can walk on it at a time. This bridge goes through the sea with water on both sides. And you are told to walk on that bridge. The focused awareness, the undivided attention that you keep at that time, is called *upayog*. Now if while walking you happen to get a thought about your bank and how much you have paid and how much is still pending, you will immediately push it away and focus and concentrate on walking on the bridge.

Scripture writers have said to maintain focused awareness (*upayog*) while eating, drinking and in doing any kind of work. *Upayog* means that there is nothing else going on while eating. Having the *chit* present in all you do is called *upayog*. Does one keep his *chit* present when there is sea on either side? Even children will stop playing and become aware. Even they are smart.

There is no living being that cannot have focused awareness (*upayog*). Go and see anyone counting money. If his wife or daughter comes in while he is counting, he will look up but not see them. His wife will tell him, 'We came in while you were counting money but you did not see us?' He will tell her, 'No, I wasn't aware (*laksha*).' The eyes will look but not see; that is called *upayog*.

Even at this moment, 'our' *upayog* is in *Shuddhatma*—the Self. I may be talking to you or doing something else, but 'our' *upayog* remains in the *upayog*, 'our' awareness remains in the awareness. It is possible to have focused awareness on the focused awareness (*upayog* on the *upayog*) even while this mind-speech-body carry out their activities.

However much You can remain in *upayog*, it is good. If You cannot, does that mean you have to drown yourself? This path of ours is not one for suicide.

Atma , the Self, and *prakruti*, the non-Self, are both separate; separate by their intrinsic nature (*swabhav*). They are different in every way. The Self is not used in the worldly

life at all; only the light of the Self is used. If that light were not there, the non-Self (*prakruti*) would not function at all. Because that light is there, everything in the *prakruti* works, otherwise the Self does not do anything in all this.

[16] Understanding Moha, the Illusion

Questioner: What is considered conduct (*charitra*) of being and remaining the Self (*atma charitra*)?

Dadashri: Remaining as the knower (*gnata*) and the seer (*drashta*) is the only part that is called conduct (*charitra*). You have to continue seeing ‘Chandulal,’ You have to ‘see’ what the mind is thinking, ‘see’ what he is saying. ‘You’ keep seeing all that. What are all these things that come together on the outside? These are all gross circumstances (*sthool sainyog*). Then there are subtle circumstances (*sookshma sainyog*) of the mind and the circumstances of speech. To continue ‘seeing’ them is the nature of the Self (*swabhav*), and that verily is *charitra*! In that, You have to ‘know,’ ‘see’ and remain in absolute bliss (*parmanand*). But in the worldly life’s illusionary nature, one has to know and see and remain in a state of pain and pleasure (*dukh-anand*). Pain and pleasure, pain and pleasure; the mixture continues.

Questioner: How do attachment-abhorrence (*raag-dwesh*) leave?

Dadashri: There is attachment-abhorrence (*raag-dwesh*) as long as there is the false belief of, 'I am the body' (*dehadhyas*). There will be no attachment-abhorrence once the false belief goes away.

Dehadhyas means 'I am this body,' 'I am speaking,' 'This speech is mine,' 'This mind is mine'; all that is *dehadhyas*. For You, all these beliefs are gone; the *dehadhyas* is gone and the awareness, 'I am pure Soul (*Shuddhatma*),' remains and that is called *vitaraag* (a state of non-attachment to any worldly things, including one's own body). Despite this, the *raag-dwesh* will be apparent, and they will continue to occur. Lord Mahavir has called that discharging, 'illusionary conduct (*charitra moha*).' (Lord Mahavir was a fully awakened, enlightened being in India, 2500 years ago).

The main illusion (*moha*, *darshan moha* or *drashti-moha*; that which is the illusion of 'I am Chandulal') is gone. The one who was going in the wrong direction is now going in the right direction. He has attained the right vision, enlightened vision, but the results of previous causes which were due to illusion(*moha*) in the past life, will bring forth effect illusion (effect *moha*); that will still manifest in this life. That is called 'conduct under the effect of illusion' (*vartan moha*). People will even point out your illusion (*moha*) to you, telling you that you have a lot of *moha*, and you have to say, 'Yes I do.'

If Lord Mahavir was to personally come here and someone was to ask Him, 'Why do these *mahatmas* (Self-realized followers of Dadashri) keep eating potatoes over and over again? Has their *moha* for it not gone yet?' – do you know what the Lord would say to him? The Lord will tell him, 'It is a *moha*, but it is *charitra moha* (character-deluding; deludes the right conduct); it is a discharge *moha*.' They do not have a specific desire for potatoes, but it is that they (potatoes) have come in front of them, and so the *moha* arises. And once the meal is done, they have nothing internally, no desire anymore. The extra interest (*visheshata*) in food is also *charitra moha*. Eating just enough to satisfy hunger is not considered *charitra moha*, whereas when one starts asking, 'Bring me the vegetables, bring me some *chutney*,' even before he sits down to settle his hunger, then it is evident to us that he has *moha* for that. And while eating, if he leaves a little lentil soup behind, that too is his *charitra moha*. If you ask him why he did not finish the soup, he will say, 'It was not to my liking.' Is that not also a kind of *moha*? Leaving some food behind on the plate is *moha* and eating more is also a *moha*.

And the one who does not have any attachment-
abhorrence (*raag-dwesh*) has no effect illusion (*moha*) in him; he will take whatever comes in front of him. He will not have any other problems in the process; he has no *moha* of any kind.

But discharge *moha* (*charitra moha*) has no value in itself. One can have a ton of *moha*, but because it is discharge *moha*; it has no value at all. *Charitra moha* is the *moha* that remains after the illusion of 'I am Chandulal' (*darshan moha*) goes away. It has no value. For the one whose *darshan moha* has not gone, even if he is a great ascetic/renouncer (*tyagi*), and if he were to ask for even a little extra helping of vegetables, then that *moha* has a tremendous load in terms of karmic liability. Hey! Here we (*mahatmas*) ask for extra vegetables every day but we do not get anything (charging new karma), whereas the ascetic asks only once and he gets so much liability of karma?

The answer is, 'Yes, in just one day one can bind a tremendous liability of karma' because that is real *moha*, specifically *moha* that charges karma and, therefore, the entire reward of his (karmic) earnings from renouncing is lost. But no matter how much *moha* the *mahatmas* 'have,' there is no loss for them at all. One has to understand just this. Discharge *moha* (*charitra moha*) is a very subtle thing.

Eat to sustain the body. People will not call that *moha*, but when you take extra items, like all kinds of chutneys and pickles, mango pulp, etc., people will say that you have *moha* in you. You know what? They tell me that too, do they not? When I eat mango, chutney or pickle, they even tell me. But that is conduct-discharge *moha* (*vartan moha*). We are dealing with it (doing a *nikaal*). It will not arise if you are done with it

(*nikaal*). Whatever was of the past life is discharging and leaving now.

Questioner: People will not accept that.

Dadashri: People do not understand that; they look at it as being a *moha*. Lord Mahavir used to focus only on the illusion (*moha*). Wearing clothes is *moha* and to walk around naked is also *moha*. They are both simply *moha*, but it is discharge *moha*. Before Gnan, one moved about in the wrong direction believing, 'I am Chandulal,' and now he has turned around. His total vision (*drashti*) has improved. His *darshan moha* is gone. Therefore, new *moha* will not accumulate within. But there is still the old illusion (*moha*) within; its result will unfold in this life, and he has no choice but to endure it.

Questioner: So did the charge *moha* (*drashti moha*, *darshan moha*) give rise to the discharge *moha* (*charitra moha*)?

Dadashri: When *drashti moha* and *charitra moha* come together, it is called attachment arising due to illusion arising from the ignorance of the real Self (*agnan moha*). The whole world is trapped because of this *moha*, is it not? It is said that if one of the two were to 'go to sleep,' then the problem of the other can be solved. If *darshan moha* (*drashti moha*, *charge moha*) goes away, it is more than enough. Then *charitra moha* is not worth even a dime.

Questioner: In the traditional step-by-step path to Self-realization (*Kramic* path), do they not remove the *charitra moha* through their ego by taking some vows or such?

Dadashri: Charge *moha* (*drashti moha*) has to go; only then can the remaining *moha* be considered discharge *moha* (*charitra moha*). When *darshan moha* is destroyed, only then does the *moha* become divided. In this, one part of the *moha*, specifically *darshan moha*, is done away with and the other remaining part is *charitra moha*. When one attains Self-realization, the charge *moha* goes away. That charge *moha* is the one that does damage. Charge *moha* is *darshan moha*.

Questioner: But people try so hard to remove their discharge *moha*, do they not?

Dadashri: No. They have no understanding of what discharge *moha* is. The world considers that (discharge *moha*) as *moha*. Hence they have raised another *moha* in order to get rid of their discharge *moha*, and that is called the *Kramic* path. That is why 'we' are telling people in the *Akram* Path, why delve into so much botheration? Why not understand the right way? Only if you understand the right way will you be able to solve this problem. Then people say they can only understand what is right if someone is there to make them understand. What can anyone do when there is never anyone around to give the right understanding?

Otherwise, the Gnan has always been there, but what can anyone do when there is no Gnani Purush around?

Do I ever scold anyone when you are all eating *ladva* and *puri* (rich foods)? I realize that You are doing *nikaal* (going through karma effect) with *moha*.

Questioner: As it is, Dada, when have you ever scolded anyone?

Dadashri: It is not worth scolding anyone. Where is the reason to scold when each person is going through and settling (*nikaal*) his karma? If he is covered with the illusion that charges karma(*darshan moha*), and he is doing something wrong, then I have to scold him.

Questioner: Seeing someone else's discharge *moha*, I get the inspiration to do better than him. I slip into this *moha*. What kind of *moha* is that?

Dadashri: That is all discharge *moha*. You may feel that he has added something new, but he is not adding; whatever he is 'adding' is also effect (discharge *moha*). This is 'our' scientific discovery. It can bring a liberating solution (*uke!*) if one understands it. It is possible to destroy the effects of millions of lifetimes within one lifetime!

Questioner: But when will this discharge *moha* end?

Dadashri: Discharge *moha* will remain as long as this body exists; and being in My Agnas has given rise to another

moha, but that *moha* will help you for one more lifetime.

[17] The Science of Karma

Questioner: It is said that whatever has to be suffered will have to be suffered here, in this life only. What is that?

Dadashri: Yes, it has to be suffered here and here only, but that is according to the worldly language (worldly understanding). What does it mean in the non-worldly (*alaukik*) language?

In the past life, one bound karma through the ego for pride (*maan*). In this life, many buildings are being built under his name and ownership and so he becomes a *maani*, meaning that he takes and exhibits pride in that. Why does he become a *maani* with so much pride in this life? It is because of the karmic account of past life. Now people would say, 'He is binding karmas. He is creating karma because he is walking around with a lot of pride; it is evident.' People call this 'karma,' whereas in Lord Mahavir's language, this is the fruit, effect of karma of past life (*karma-fada*). By 'fruit' 'we' mean that even though he does not want to display pride ('do' *maan*), he has to (undergo the effect); it happens automatically. And when people say 'He gets angry,' or 'He has a lot of pride,' or 'He has a lot of ego,' he will have to suffer the consequences of all this, right here in this life. The result of his pride will be that he will lose his reputation and fame. He will have to suffer this right here. If,

on the other hand, when he exhibits pride he feels it is wrong to do so and that he needs to be humble and without pride (*nirmaani*), then he is binding new karma of humility. The effect of such intent will be realized in the next life wherein he will be humble (*nirmaani*).

The theory of karma is like this: While doing something wrong, if the inner intent (*bhaav*) reverses and changes to the contrary, then such will be the karma that will be bound for next life. And if while 'doing' something wrong, one is pleased with what he is doing and has the intent and decision, 'This is verily worth doing,' then he binds even a heavier new karma. This karma will become heavy and 'sticky' (*nikachit*), which he will have no choice but to suffer.

This whole science is worth understanding. This science of the *Vitarag* Lords is very profound.

Equanimity is Not Reacting to the Unfolding Karma Effect

The principle of *Akram Vignan* is such that if a person is dropping his money, first we stop the money from falling (we stop the causes) and then we pick up the money he has dropped (then we tackle the effects). The world keeps picking up the fallen money. Hey you! Why don't you first stop the money from falling, otherwise there will be no end to it (*nikaal*).

Aside from the Self (the Soul), what else is there? It is the interaction of the non-Self (*vyavahar*). This *vyavahar* is dependent on other factors and evidences (*par-aashrit*). 'You' do *not* have even the slightest of control over it. People believe they have control over (*swa-aashrit*) that which is not under their control (*par-aashrit*). One person will believe this, then another one will, and thus you will believe it too. Then you will never think about it again. Once the disease takes hold, how can anyone get rid of it? Thus the worldly disease kept on increasing until it became chronic. When you could not get rid of this disease before it became chronic, then how are you going to get rid of it now that it has become chronic? It will go away if one attains the knowledge of this science of *Akram Vignan*.

Worldly interactions (*vyavahar*) for You will not present much difficulty, once You deal with the *vyavahar* that unfolds for You. Then whatever discharging intent is presenting as desire (*bhavna*), it will be there, ready and waiting for you ahead of time. 'We' (the Gnani and the fully enlightened Lord within) had gone to Lake Vihar for a visit. There I had a new kind of thought, 'There are one hundred *mahatmas* here – fifty women and fifty men. It would be so nice if they did Mataji's *garba* (devotional folk dance dedicated to the Goddess Amba).' With this thought, the moment I turned around they all stood up and started doing *garba*! Now I had not asked anyone and yet it happened. So this is what happens. Your thoughts will not go to waste, your words will not be wasted. What is happening to people nowadays? Nothing 'grows or blossoms' for them. Their speech does not grow, their thoughts do not grow and neither does their conduct. One will make three trips to collect on a loan he made, but his debtor will never be there. Finally, when he does meet the debtor, the debtor will become aggravated at him.

This path is such that your debtor will come to your home to return your money! If you make seven or so trips to collect your money without success, and then, when you finally meet him, he tells you to come back in a month's time; if at that time there is no change within you (i.e., you do not get aggravated), then the money will come to your home!

Internal changes and reactions (effects - *parinaam*) do occur within you, do they not? Changes and reactions like, 'He is a useless person. He has no sense. He wasted my trip.' Such are the changes that occur within you. Therefore, when you go to him again to collect your money, he will curse you. No changes take place within 'us,' so then where is the problem? When changes occur within, then initially, even if the other person was not going to get upset and become obstinate, he will!

The Internal Evidences Create the Result

Questioner: Does that mean we are the ones who ruin everything?

Dadashri: We are verily the ones who ruin that which is ours. Whatever obstacles we encounter, we have created them for sure. What is the way to improve a person who is obstinate and objectionable? No matter how much pain (*dukh*) a person causes you, if you do not harbor any negative feelings for him, then that is the best way to improve him. In that way he will improve and things will improve for you too. But worldly people will not refrain from having negative thoughts about such a person. We the *mahatmas* are told to 'deal with equanimity'; 'with equanimity' means we should not have any kind of thoughts about him.

If *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing) is done for a tiger, even the tiger will do what you tell him. There is no difference between a tiger and a human. The difference lies in your vibrations (*spandan*); that has an affect. As long as you have in your mind the awareness that the 'tiger is a violent animal,' then it will be violent. And if you have the awareness that the tiger is a *Shuddhatma* (pure Soul), then it is *Shuddhatma* for sure. Everything is possible.

When you throw a ball, by its intrinsic nature (*swabhav*) it will stop bouncing. That is its natural (*sahaj*) attribute. This is where the whole world's efforts are wasted; people try to stop or change the effects, while the causes continue. Thus the cycle of a seed from the tree, and a tree from the seed, continues. Nothing is attained by cutting off the leaves or the branches of the tree. The work is done only if the tree is removed along with its roots. Here, in *Akram Vignan*, we place a 'medicine' in the taproot, the main root system; thereafter, the entire tree dries up and dies.

This life is a tree that grows and grows life after life (*sansar-vruksha*). It produces sweet fruits as well as bitter ones. And you are the one who has to eat them.

When monkeys come and destroy all the mangoes on the tree, how far will the owner's reactions (*parinaam*) spoil within? He will be so disturbed that without even thinking

about the future he will say, 'This problem will be solved only if I cut this tree down.' Now, will such words that come out in the presence of God within go to waste?

There is no problem if there are no resulting changes (*parinaam*) within. Everything will be calm. Everything will come to an end.

The Difference between Bhaav and Desire

Questioner: What is the difference between inner intent (*bhaav*) and desire (*ichchha*)?

Dadashri: In this world, that which is visible and can be experienced, people call *bhaav*. In reality, *bhaav* is not visible to anyone including the self.

Questioner: After attaining this Gnan, many *bhaavs* occur to us; do these *bhaav* not charge karma?

Dadashri: How can *you* have inner intent (*bhaav*)? If 'You' become 'Chandubhai' again, then you will have *bhaav*. When you are 'Chandubhai,' there is ego there; thereafter the *bhaav* occurs. The awareness, 'I am the doer,' is the *bhaav*. *Bhaav* only arises if you have the awareness of, 'I am the doer.'

Questioner: And the desire (*ichchha*) that occurs; is it not a 'doer-ship'?

Dadashri: No, from now onwards all desires that you have are 'waning desires'; they are setting, going down, disappearing. I too have desires! If it is noon and I go to the kitchen, would you not realize that Dada has a desire to eat something? That is also a 'setting' desire; they are discharging, dying desires. They will all leave after a while. They are not considered 'rising desires'; they are all going to end.

Questioner: When we have desires while we are working, what kind of a 'test' should we 'apply' so that we can know whether it is a 'discharge desire' or a 'charge desire'?

Dadashri: It will be a charge desire only if You become 'Chandulal.' There is no need to be confused here. This is a science! Our *Akram Vignan* science says, speak that which is *saidhantic*, meaning speak that which has been proven and established so that you will not have to tease and un-tease it again. What is the use of repeated teasing and un-teasing?

Some people believe that the soul has desires. Then later they say, 'My desires have stopped!' If desire is an attribute of the Soul, then no one will be able to stop desires. This is an extra result (*vishesh parinaam*) – it is an effect that came about as a result of the 'I' having deviated from the original location, from the Self to 'I am Chandulal, the non-Self.' In all this, the Self is *Vitarag* – absolutely free of attachment. People are not even aware of this and they

say, 'My soul has become bad, my soul is a sinner (*paapi*); it does attachment-abhorrence (*raag-dwesh*).'

Then there are some who say that the soul is pure. These people take a beating in another way. They believe that the soul is pure and, therefore, nothing needs to be done. So then, why do they go to the temple? Why do they read scriptures? So people holding both these views have lost the way and consequently keep on wandering. The Soul is not like that. This point is very profound. That is why the scriptures say, 'Have the knowledge of the Self.' The Self verily is the *parmatma*, the supreme Self!

Do You Get Upset if You Hear Insults Recorded on a Tape?

Questioner: This mind-speech-body is the non-Self and under the control of another entity (*Mun-vachan-kaaya par chhe ne paradhin chhe*). That means it is dependent on *vyavasthit*, does it not?

Dadashri: Yes, it is dependent on scientific circumstantial evidences – *vyavasthit*. It is not dependent on the Self; that is what 'we' are saying. *Par* means that it is not Yours and *paradhin* means that You do not have any control over it. It will not happen according to your subtle plans.

If someone curses you, it is dependant on something else (*paradhin*). 'We' say that it is a 'record' (gramophone or

tape record). What is the reason for saying that? It is because 'he' simply does not have the energy (*shakti*) to curse and insult; it is under the control of *vyavasthit*. Therefore, it is truly a 'record.' Once You know (*jaano*) this, then where is the reason for any irritation to affect You? If a record were playing, 'Chandulal is bad, Chandulal is bad, Chandulal is bad,' are you likely to get angry? You get upset because you believe, 'He spoke. He insulted me.' In reality he is not the one speaking; it is a record that speaks. He is returning, what was yours to begin with.

How wonderful is the arrangement of nature! This is a very important point to understand. *Akram Vignan* has clarified many things in details. In the topic of *vyavasthit*, this is a new talk!

No Binding of Karma while Doing Karma

Questioner: I believe that karma is bound for sure, whenever any wrong action is done.

Dadashri: So is there no karma bondage in good actions?

Questioner: Good and bad; they both bind karma, do they not?

Dadashri: You know what? Even now you are binding karma. At this moment, you are binding very high merit karma (*punya*). But the day when you will not bind any karma never comes, does it? Why is that?

Questioner: We must be doing some kind of activity, good or bad, must we not?

Dadashri: Yes, but shouldn't there be a way where one does not bind any karma? How did Lord Mahavir attain liberation? He did not bind any karma. Karma is bound to occur as long as the body exists! One has to eat, drink, go to the toilet, does he not?

Questioner: Yes, but one has to suffer the fruits of karma he has already bound, does he not?

Dadashri: If one binds karma, then he is bound to have another life. But Lord Mahavir did not have another life! Shouldn't there be a way to not bind karma, in spite of doing karma activity?

Questioner: There must be.

Dadashri: Do you ever wish to not bind karma? There is a science through which one does not bind any karma even

when he is 'doing' karma! You will find liberation when you know that science.

Karma is Not the Obstacle to Liberation

Questioner: This current life is due to the effect of our past life karma, is it not?

Dadashri: Yes, this whole life one will have to suffer the effects of karma of his past life, and in doing so, if he does attachment-abhorrence (*raag-dwesh*), then new karma will be created and bound. Nothing is bound if you do not do *raag-dwesh*. The karma is not the problem; they will occur as long as this body is there. The problem lies in the *raag-dwesh* that one does. What do the *Vitarags* say? They tell all to become *vitaraag*, free from attachment and abhorrence. The importance is not in what you do in this world. But if there is *raag-dwesh* when you are doing it, you create a new karmic account for your next life. There is no consequence if you do not do *raag-dwesh*. Your whole body, from birth to death, is mandatory (*farajiyat*). You have no choice but to deal with the effect of every karma. Only the *raag-dwesh* that arises from doing so will create a new binding account. That is why the *Vitarags* say, 'Become *vitaraag* and go through life, and be done with it.'

If someone throws insults at 'us,' 'we' realize that the insults are aimed at 'Ambalal' - at the *pudgal*, the non-Self.

He does not know the Self, does he? So 'we' do not accept those insults. 'We' are not affected by the insult; 'we' remain free from all attachment (*vitaraḡ*). 'We' do not experience any *raaḡ-dwesh* towards that person. And, therefore, after one or two lifetimes 'we' will attain liberation.

The *Vitarags* are simply saying that karma is not the obstacle to liberation. It is the ignorance of the Self (*agnanta*) that is the obstacle. Karma is going to happen as long as there is the body, but karma ceases to bind when the ignorance goes away.

[18] Sahaj Prakruti

Questioner: What is the natural and spontaneous (*sahaj*) relative-self (*prakruti*) of the Gnanis?

Dadashri: *Prakruti* is considered *sahaj* when you have a thought and it does not cause an effect within.

Questioner: How and when does the *prakruti* become *sahaj*?

Dadashri: If one does not interfere in *charitra moha* (discharging karma effects, discharge *moha*), then the *prakruti* begins to become natural. The Soul is verily natural. But when *prakruti* becomes natural then *moksha* occurs. Women are more natural and spontaneous than the men here. Foreigners are more natural than women from this

place (India) and these animals and birds are even more natural than the foreigners.

Questioner: Is the naturalness of all these categories associated with the Self-knowledge (Gnan) or with the ignorance of the Self (*agnan*)?

Dadashri: Their naturalness is associated with *agnan*. It is like the naturalness of these cows and buffaloes. The cow may be jumpy and wild and may even charge you to strike with her horns, and yet it is natural. 'Natural' means to become absorbed in (*tanmayakar*). 'Natural' means to become one with the nature of the *prakruti* and not interfere in it. Such naturalness is with ignorance of the Self.

If we ever try to catch this cow's calf, you will see painful misery in its eyes, yet that is natural! Just as a 'machine' runs on the inside, the natural and spontaneous relative-self (*sahaj prakruti*) too will be going on like the machine, without any awareness of what is beneficial or harmful in life. If the inner 'machine' (*antahkaran*) shows something that is beneficial, it will proceed along that, and if it shows something that is harmful, it will do harm. If it sees a farm without a fence, it will go in it and graze there.

Questioner: They do not have any intent (*bhaav*) in that, do they?

Dadashri: They do not have to 'settle' (do *nikaal*) at all, do they? That is verily their nature, their natural state! They

do not have any problem if their calves leave them after they grow four to six months old. They take care of their calves up to four to six months only. And our people would...

Questioner: They take care of them until they die!

Dadashri: No, they do so for seven generations! A cow takes care of her calves up to six months. These foreigners take care of their children until they grow up to be eighteen and our people of Hindustan take care of theirs for seven generations!

So in naturalness (here) there is no awareness (*jagruti*) at all. Wandering around according to whatever unfolds within (to act according to inner impulses) is called natural. This 'top'* which is spinning will spin high and tall vertically, then tilt low on its side as it spins, sometimes appearing as if it is going to fall down, and at other times lifting up an inch off the around while spinning. We may think 'Hey, it is falling, it is falling.' On the contrary, *mooah!* (special exclamation used by Dadashri to shake up the listener), it will sit straight again; that is called natural!

*(Dadashri uses the analogy of the spinning top for all human beings who 'spin' life after life. The spinning commences at birth and concludes at death; the spin force is established by karmic causes of past life and the spin effect unfolds in the current life).

More Details on Naturalness, Sahajata

Natural (*sahaj prakruti*) means it will unwind as it was wound; there is no other destruction-creation (*bhanjghad*).

With reference to the naturalness, after Gnan (receiving the knowledge of Self from the Gnani Purush), if the Self (the real You) remains the knower-seer then 'it' (the *prakruti*) will become *sahaj*. Once You interfere in 'it,' it gets ruined again. The interference is, 'It would be better if it is like this and it would be better if it is not like that,' and this makes the self become unnatural (*asahaj*).

A businessman is about to file for bankruptcy and even in this predicament, his wife would give a beggar a sari and other things. And yet, the businessman will not give even a penny. The man is preoccupied about the future of his business whereas the wife is calmly helping the poor. The wife's *prakruti* is called *sahaj*. As the thought arises within her, she will follow through accordingly. The man, on the other hand, will even have a thought of donating two thousand rupees, but then right away he will think, 'What can I give now when I am bankrupt?' So then he will drop the idea of giving.

The one who is natural and spontaneous (*sahaj*) will do exactly what comes into his mind, and even if he does not,

there is no interference from the Self. This is spontaneity and naturalness (*sahajata*).

The one who has received this Gnan *will* have a thought when he boards a train about where a seat is available and where not and, at that time, he may not be able to remain non-interfering(*sahaj*). But despite this, if he remains in the Gnan and in the Agnas, then the *prakruti* will become *sahaj*. Thus, whatever it may be, even if he were to abuse others a hundred times, his *prakruti* is natural because he followed 'our' (the

Gnani and the fully enlightened Lord within) Agnas, so his interference has ceased. And from then onward, the *prakruti* starts to become *sahaj*. At the time of this *samayik* (specific time when one remains the Self and sees the non-Self evidences), the *prakruti* is absolutely natural and spontaneous (*sahaj*)!

In the *Kramic* path (traditional step-by-step path to Self-realization), one cannot attain the state of spontaneity and naturalness until the very end. In that path the turmoil of, 'Renounce this, renounce that, you can do this but you cannot do this,' remains until the end.

From Sahaj to Asahaj to Sahaj

People of India are lacking spontaneity and naturalness(*asahaj*). They lack *sahajata*, spontaneity and naturalness, and that is why they have more worries. Their worries have increased because their anger-pride-deceit-greed has increased and, therefore, they seek liberation (*moksha*). Otherwise they would say, 'We do not want to go to *moksha*, we are very happy here.' If you tell the foreign people, 'Let us go to *moksha*,' they will say, 'No, no we do not need *moksha*!'

Questioner: So that means that they go from being *sahaj* to *asahaj* – from a natural state to a state without naturalness. When that *asahajata* goes to the extreme, is that when they seek *moksha*?

Dadashri: They go to the top in *asahajata*; they see and experience the suffering and then they seek *moksha*. Their inner intellect (*antarik buddhi*) has increased too much. Foreign people have external intellect (*bahya buddhi*), which shows worldly comforts. The rule is that as the inner *buddhi* increases, so does the inner suffering.

Questioner: What does one do to come back to spontaneity and naturalness (*sahajata*), having gone to the top of being in a state without naturalness (*asahajata*)?

Dadashri: Then they find a way because they see that there is no happiness in that. They come to know that happiness does not lie in a woman or children. There is no happiness in money either. That is how their inner intent changes. Those in foreign cultures will never say that happiness does not lie in a woman or in children, will they? It is only when one experiences inner suffering and burning that he will say, 'Let me run to where there is liberation. I cannot afford this; let me go to where the *Tirthankars* have attained liberation.' (*Tirthankars* are totally enlightened beings.)

Questioner: So their inner intent (*bhaav*) should change at that time, is that so?

Dadashri: If the inner intent does not change, then nothing can be accomplished or solved. A person would not go to a temple or his guru without a change in his inner intent, would he?

Today, there is less *asahajata* (being in a state without naturalness) in people but their illusionary attachment (*moha*) has increased. So they do not care about anything.

Restlessness verily is *asahajata*. When the foreign people are sitting in a garden, they sit in one place for hours, whereas our people cannot sit still even in a place of worship! This is because they have inner restlessness.

Foreign people's restlessness lies in their "bread and butter" sustenance, whereas our people's restlessness lies in worrying that extends all the way down to their seventh generation!

First, the self (*pratishthit atma*) becomes *sahaj* (natural, spontaneous and non-interfering) and then the body becomes *sahaj*. Then one will attain a smile that radiates with liberation (*mukta hasya*) like 'ours.'

An Effortless State

When one 'makes' an effort(*prayaas*), then things go wrong. Everything should be without the 'effort' (*aprayaas*); it should be *sahaj*, natural and spontaneous. Whenever there is an attempt at an effort (a *prayaas*), then it is no longer natural, *sahaj*. The state of naturalness (*sahajata*) goes away.

The intellect is not being used in the natural and spontaneous state (*sahaj bhaav*). When one gets up in the

morning, he brushes his teeth, drinks tea and has breakfast; it all occurs naturally and spontaneously (*sahaj bhave*). The mind, intellect, *chit* and ego are not involved; they are used in that action. Whenever they are used, then it is considered *asahaj*.

If you want something and someone comes along and gives it to you saying, 'Here, take this,' then it has been received naturally and spontaneously (*sahaj bhave*).

Sahaj Means the Effortless State

Questioner: If even liberation (*moksha*) comes naturally and spontaneously, why then is it necessary for one to make an effort for it?

Dadashri: No one makes an effort at all. One simply affirms the ego saying, 'I made the effort.'

Questioner: I came here to this *satsang*; was it not making the effort that brought me here?

Dadashri: That is what you believe, that you are making the effort. But you came here naturally. I know that, but you do not. Your egoism shows you that, 'It happened because I was there.' In reality, all activities are occurring naturally, according to their own nature (*swabhavik*).

Questioner: Then there is nothing worth doing, is there?

Dadashri: There is no such thing as 'worth doing,' and there is no such thing as 'not worth doing.' This world is worth 'knowing.'

Questioner: 'Knowing,' in what way?

Dadashri: 'What is this happening?' 'See' and 'know' it. You have to 'see' and 'know' 'what is taking place.'

Analysis of the Prakruti

Questioner: Please explain how to analyze the relative-self (*prakruti*).

Dadashri: When you wake up in the morning and there is an inner calling out for a cup of tea or something else, can You not tell? That is *prakruti*. Then what else does it ask for? Then 'it' will say, 'Bring me some snack and breakfast.' Would You not know that too? If You 'see' the relative-self (*prakruti*) this way all day, then the analysis of the *prakruti* will occur. You have to 'see' (*jovoo*) all that by remaining separate from it. Nothing is done with our free will. The *prakruti* makes us do it.

Questioner: This is at the gross (*sthool*) level, but how can we 'see' what goes on, inside?

Dadashri: You should see who is having the desire: 'Is this desire 'mine' (of the Self) or the *prakruti's* (relative-

self)?' That is all You have to 'see' because there are only two things within.

Questioner: Are we to remain separate and then 'see'? Is that what we have to practice?

Dadashri: If You do this for just one day, then You will know how to do it. You need to do all this for just one day. Then it is just a matter of repetition for the rest of the days.

That is why 'we' tell you to try this experiment of 'letting go of the reins' for one day, on a Sunday. With this process your belief of, 'It happens only because I have the control of it,' will go away.

Questioner: When one says that he has taken hold of the reins, is that not the ego?

Dadashri: Yes, but that is discharge ego. You should recognize the ego and You should also know on what basis does everything happen. Despite this, 'it' (the relative-self) ends up having the wrong inner intent (*bhaav*) that, 'It happens because of me.' Therefore, when you do this experiment, then all the wrong *bhaav* will go away.

If your son says, 'I am your father,' you will get upset with him if you feel 'he is the one speaking.' There is no telling what will come out of your son's mouth. Therefore, there should be the awareness (*jagriti*) of, 'Speech is a record, the speaker does not have this energy (here, *shakti*

is the power to speak), neither is it 'my' energy. This is an alien, non-Self (*parki*) thing that is being thrown out.'

Then as You go further, when you say something about some fellow, Rameshbhai, You should have the awareness at that time that he is a *Shuddhatma*, a pure Soul. When you are reading a book, and you read that, 'Mangladevi did this and she did that,' at that time You should be able to 'see' Mangladevi's *Shuddhatma*.

Do whatever you can in this manner. You do not have to do it all in just one day. There are no grades that you have to attain here, but make it possible without fail; make it happen. Gradually, You have to become an embodiment of pure love with everyone (*shuddha prem swaroop*).

Questioner: *Shuddha prem swaroop* ; how does one become that?

Dadashri: If someone leaves after cursing and insulting you, then when he comes back to you and Your love towards him remains the same, then that is a form of pure love (*shuddha prem*). It does not increase even when he showers you with flowers. That which increases and decreases is attraction (*aasakti*). When it does not increase or decrease, it is called *shuddha prem*, pure love.

Control of Prakruti is with Vyavasthit

Questioner: I cannot achieve control over the relative-self (*prakruti*), but my pure Soul (*Shuddhatma*) state remains very well.

Dadashri: You have to hand the control part over to the 'police'! You are not to control the *prakruti*. Control is needed in the relative path; the worldly path of good and bad, where they make you do good deeds and stop doing bad ones. Who can control your *prakruti* now? You are not the owner of it anymore. You are not 'Chandulal' anymore and whatever happens, *vyavasthit* is the doer in that. Now how are you going to control that?

Questioner: Will the mistakes leave if I 'see' them?

Dadashri: The ones that are 'seen' are gone. Other people cannot see their own mistakes. They see mistakes of others. You can see your own mistakes, can You not?

Questioner: I can see my own mistakes but I cannot be rid of them.

Dadashri: No, do not do anything like that. You do not have to do that. This is a science. You just have to 'see' what 'Chandulal' is doing; that is all You have to 'do.' You are the boss of 'Chandulal.' 'Chandulal' is under the control of *vyavasthit*. *Vyavasthit* inspires him and 'Chandulal' spins

like a top as dictated by *vyavasthit*. And when Chandulal makes a big mistake, You have to tell him, 'Chandulal! Doing this is unacceptable.' That is all You have to say.

The Hassle and Difficulties from the Prakruti

Questioner: I experience liberation (*moksha*), but the relative-self (*prakruti*) does not let go of its nature. I get tired of that.

Dadashri: *Prakruti* will never let go of its nature (*swabhav*). If the local authorities come and open up the gutter around your home, will the gutter not show its nature (stink)?

Questioner: It will.

Dadashri: How do You view that?

Questioner: Remain as knower-seer (*gnata-drashta*).

Dadashri: When you are relaxing, you happen to get the stench of it, so you have to remain *gnata-drashta*. Similarly when 'gutters' show up in the *prakruti*, you have to maintain awareness (*jagruti*) at that time.

Questioner: If 'I—the Self' keep seeing the 'neighbor's *prakruti* and do not guide and correct it, how can that be acceptable? Is that not considered hypocrisy?

Dadashri: What authority do You have to guide it? You are not to interfere (*dakhal*) in it. Do you know who runs all this? We do not run it and neither do we correct it. It is all under the control of *vyavasthit*. So what is the point of interfering with it? If we try to do something that is not our *dharma* (inherent in our nature, *swabhav*), we will give rise to something else (*pardharma*).

Questioner: Will the wrong, hurtful conduct stop in this life through Gnan or not?

Dadashri: It might. If you do what the Gnani Purush tells you, then it can happen within five to ten years! You know, it can also happen within a year or so! The Gnani Purush is considered the Lord of three worlds (celestial – *devlok*; human – *madhyalok*; and underworlds – *paatadlok*). What is not possible in his presence? Can anything be left behind, unfinished?

You have to sit with Dada and understand everything. You have to make time for *satsang*.

‘We are thirsty for Keval Gnan, we will give this life for ‘Dada’

‘Amey keval gnan pyaasi, Dadaney kaaje aa bhuv, deshoo amey gaadi’

What is his thirst for?

His thirst, the yearning, is only for absolute knowledge (*keval gnan*). Now his thirst is for nothing else. So 'we' ask him, 'There is thirst within; look for it deep within you.' So he will say, 'The thirst is in the relative-self (*prakruti*), I do not have any thirst.' Some have a quarter's worth of *prakruti* left, some have fifty cents worth left and some have seventy-five cents worth left of the *prakruti*. So does God punish the one with the seventy-five cents of *prakruti*? The answer is 'No, You have to take care of whatever deficiency you, the *prakruti*, have.' The deficiency in the *prakruti* leaves by 'seeing' and 'knowing' it.

Now as long as there is *prakruti*, all its shortcomings will eventually come to end if You do not interfere (*dakhal*) in it. *Prakruti* takes care of its own shortcomings. Interfering occurs when one says, 'I am doing it.'

If one has not taken Gnan, then the *prakruti* continues in the wrong the whole day long. And now, it walks on the right path. You may tell someone off, but from within you feel, 'No, I cannot do this. I have to do *pratikraman* for telling him off.' Whereas, before you attained Gnan, you felt that he deserved even more telling off, and you would even do it.

Therefore, whatever goes on within you now is energy of the Self (*samkit-bud*). It is a tremendous energy which continues working day and night.

Questioner: Does *pragnya* (energy of the Self that is awakened within upon Self-realization and leads one to

ultimate liberation) do all the work?

Dadashri: Yes, *pragnya* is doing all that work. *Pragnya* will take you to liberation (*moksha*), even if it has to drag You there!

Questioner: But, Dada, sometimes there is a heavy force coming from the *prakruti*.

Dadashri: The stronger the *prakruti*, the greater will be the force.

Questioner: But, at the same time, Gnan also works with equal force.

Dadashri: Yes, even Gnan will work powerfully. This is Akram science so it will bring about the correct solution – through a struggle and a fight, if needed.

Free Yourself from All Your Past Life Agreements

Do you still feel ‘I am the doer’ anymore?

Questioner: Not even in my dreams.

Dadashri: What are you saying? My-ness(*mamata*) goes away when doer-ship goes away. Your *mamata* has gone but the *mamata* of those with whom you made ‘agreements,’ for example, bound karma from the past life, still remains. Will you not have to fulfill those agreements?

There is no problem if they let you off, but is anyone likely to let you off without you fulfilling the agreement?

Very rarely do you find such a 'real path' where you can attain the absolute state. You will find true independence, true liberation here. You will not have even God above you (as a superior). Such is the freedom you attain! You can afford to have the wife as your boss - there is no problem there. But you should not have God as your boss! The wife will remain your boss as long as she is alive, but God would become your boss forever, will he not?

Questioner: If ultimate liberation (*moksha*) does not occur, then does one have to come back?

Dadashri: If you do have to return, it will be only for one or two more lives. But what is the main thing? The main thing is that all the claims, the agreements that bind you, should come to end. But will you not have to settle your karmic account with your wife and the children? Let her claims that bind her, be taken care of by her.

Your pure awareness(*shuddha upayog*)does not diminish because of all the stock of karmic account. As that account gets settled with equanimity, Your state devoid of *raag-dwesh* (*saiyam*) will increase. This is called *purusharth*. As the *saiyam* increases, the karmic accounts also get settled (discharged, *nikaal*)fast. As it gets settled automatically, it ends up at the absolute knowledge, *keval gnan* level.

‘You’ do not have to do anything. You just have to decide, ‘I want to remain firmly in Dada’s Agnas.’ And do not worry if You are not able to follow them. You have to make a strong firm and unwavering decision (*nischay*). Make a decision that ‘my mother-in-law scolds me, so with her I want to practice Dada’s Agnas, and I want to deal with her with equanimity, without fail.’ Before you even see her, You have to make this decision. Then if you cannot settle with her, with equanimity, you are not liable for that. You are responsible for remaining in the Agnas and for your determination (your *nischay*), but you are not responsible for the result. Your *nischay* should be that You want to remain in the Agnas, and then do not worry if you are not able to do so. But do *pratikraman* for it, the way I have shown you. You committed aggression through thoughts, speech or action (*atikraman*), hence, do *pratikraman*. This is an easy, simple and straightforward path that needs to be understood.

[19] Settling a File with Equanimity

Questioner: What is our duty, role (*dharma*) as human beings?

Dadashri: Our *dharma* is to see how our mind, speech and body can help people of the world. Run errands for others; give others right understanding through your words, hurt no one through mistakes; that is *dharma*. Do not hurt any living beings (*jiva*). Take a vow to abstain from hurting all living beings; if this is not possible, then take a vow to abstain from hurting human beings. And if you have taken a vow to abstain from hurting human beings, then take a vow, 'Let no living being be hurt through my mind, speech and body.' This is all the *dharma* you have to understand.

Otherwise, when one gets married, the mother-in-law gives pain and misery (*dukh*) to the daughter-in-law and vice versa. Thus they bind karma for a life in hell. If a woman is to become a mother-in-law, she must first understand that she should get her son married only if she is willing to lose her son, only if she is willing to let go of him.

Has your 'wishing well' given results? Have your expectations been fulfilled?

Questioner: After taking your Gnan, we feel that we too should flow away just like the holy River Ganges.

Dadashri: Yes, You should flow without affecting (*asar*) or hurting anyone. It is not possible to hurt anyone and attain the ultimate liberation (*moksha*). If you hurt anyone, he will throw his rope and catch you and impede your flow, and if you give happiness to everyone, they will let you go. They will let you go even if you give them just beetle nuts as mouth freshener (*paan*), a homemade cigarette or even a piece of clove as a mouth refresher. People harbor expectations of getting something from you. How can you claim to be a benevolent person if people did not have expectations from you? All those headed for *moksha* are kind people. Therefore, you have to show kindness on your way to *moksha*.

Questioner: People have expectations, but why should we have expectations?

Dadashri: You should not have any expectation (*apeksha*). It is just that you give them something small, a token like *paan-sopari* (beetle nut and beetle leaf people use as mouth fresheners in India) and move on. Otherwise, he will hinder you by speaking untruths and ill of you. Therefore, deal with them one way or another and get your work done. People will not let you go to *moksha* that easily. They will say, 'What is wrong here that you want to go over there! Why don't you have fun with us here?'

Questioner: But that is if we listen to them, is that not so?

Dadashri: They will hurt you and hinder you even if you do not listen to them or ignore them. For them, all the four directions are open, and for you only one direction is open. Their directions are a life as a human, celestial, hell or as an animal, whereas you have only one - the path of liberation. So what do they care? They can afford to do hurtful things but you cannot.

Keep everyone pleased. Please them and move on. If someone is staring at you and you tell him, 'How are you Sir?' then he will let you go, but if you do not say anything, he will think that you are very arrogant and start causing problems.

Questioner: If we try to appease the other person, will it not create attachment (*raag*) in us?

Dadashri: You do not have to appease them like that. How do you appease a policeman? Does that cause you to have *raag* towards the policeman?

Questioner: No.

Dadashri: And also there is no need to appease everyone. When someone obstructs your path, then one way or another, appease him and get your work done. It does not take much for them to obstruct your way. Do not complain or make waves if someone's actions hurt you, but instead it is worth settling the situation somehow, and moving on.

Do Your Duties without the Intent to Hurt

Questioner: If I have to do *kashays* (anger, pride, deceit and greed) because of my job, or I end up doing *kashays* because of it; does the Self have any consequence?

Dadashri: No, but you do regret your actions afterwards, don't you?

Questioner: What should I do if I have to do *kashays* in carrying out my duties?

Dadashri: Your point is valid. If complete, *saiyam* (state without attachment-abhorrence, without *raag-dwesh*) does not remain while carrying out your duty, and if someone gets hurt, then in the mind you should have the intent, 'Why does this have to happen through me? It must not happen.' This is the inner intent (*bhaav*) you should have.

Questioner: But do I not have to carry out my duty? What do the policemen do; do they not fulfill their duties?

Dadashri: You have to carry out your duty; you have no choice. Even a policeman has to go and catch two or three robbers that are roaming around; he has no choice. That is interactions of worldly life (*vyavahar*). Now, there are two kinds of inner intents (*bhaav*) involved here. The intent of cruelty and hurt should not be there anymore while carrying out your duties. The hurtful intent that used to be there

before should not be there now. Secondly, the relative-self (*pratishthit atma*) should not be 'spoiled,' meaning it should not harbor any 'intent to hurt.' But otherwise, you have no choice but carry out your worldly duty. The policeman too has to perform his duty. Furthermore, repentance and remorse (*prashchyataap*) should remain in the mind that it would be better if such duties were not to come your way.

[20] The Flawless Vision

Questioner: Whenever I am interacting and conducting myself in the worldly life, I have no understanding of whether 'I am *Shuddhatma*' or 'I am Chandulal.'

Dadashri: It is necessary for you to understand this; you are 'Chandulal' and 'You' are also the pure Soul, *Shuddhatma*. By the relative viewpoint, you are 'Chandulal' and by the real viewpoint 'You' are '*Shuddhatma*.' All that is relative is temporary (*vinashi*) and prone to destruction. In the temporary realm, you are Chandulal. All temporary interaction (*vyavahar*) is Chandulal's and the indestructible and eternal (*avinashi*) interaction is Yours – the Self's. Now, after attaining this Gnan, Your awareness (*jagruti*) lies in the eternal.

If there is a lack of understanding, then sometimes one can make mistakes like this; not everyone makes such mistakes.

You are not just Chandulal. When you are working for someone, you are an employee there. Therefore, you have to fulfill all your duties as an employee. No one is an employee forever.

Questioner: There are so many transgressions towards other living beings (*atikraman*) through thoughts, speech and acts going on that I barely finish one task and another one is ready and waiting. When trying to do *pratikraman* for one, the force of the other is so strong that I have to keep the *pratikraman* for the previous one pending.

Dadashri: They will unfold in huge numbers. When you

deal with those large numbers with equanimity, then gradually the force will weaken. This is all *pudgal*. *Pudgal* means that which was filled (*puran*)is now coming out (*galan* is the discharge, the effect). Settle this with equanimity, with a calm and composed mind, free of any hindrance or conflicts (do *sambhave nikaal*).

So by a certain expectation (*apeksha*) you are Chandulal, by another expectation you are a boss, by another you are her father-in-law. But would you not know by what *apeksha* you are a father-in-law? Would you not know your limitations? If someone insists that you are her father-in-law forever, then you will say, 'No sir, no one can be a father-in-law forever!'

'You' are a *Shuddhatma* - the pure Soul, and 'Chandulal' is something that has possessed (*vadgan*)You. The reason you get pulled in only the direction of 'Chandulal' is because it has been the practice (*adhyas*) of countless past lives. If the doctor gives you instructions not to use your right hand, you will inadvertently end up using it. But 'this' awareness of the Self is such that you will know right away that a mistake has occurred. The Self verily is awareness (*jagruti*). The Self is the Gnan, but the unawareness (*ajagruti*) of the past old habit of 'I am Chandulal' unfolds and therefore, you end up taking a little beating in it.

Questioner: Sometimes, 'This is my son,' 'This is my daughter,' happens and then, 'I am the pure Soul and all this

is not mine, not mine,' also happens.

Dadashri: There is multiplication going on within of, 'He is my son,' and so you have to divide it with, 'Not mine, not mine.' Within, there are all kinds of multipliers and dividers. There is not just one or two. This is all illusionary attachment (*maya*). *Maya* will show you all kinds of things. You will have to recognize and know all that. You will have to recognize the multiplier, 'This is my enemy,' and the divider, 'This is my well-wisher.'

Questioner: There is a community of the 'right-doers and wrong-doers' within me. This is an everyday thing.

Dadashri: Whatever inner intent (*bhaav*) arises within, if it affects you internally (*asar*) leading to ego-based reaction (*Amado chaddhe*), then leave it alone and retract. When this happens, you will immediately know that you are on the wrong path. In such a situation just say, 'I am *Shuddhatma*,' and 'run' away from there. The moment the slightest uneasiness (*vyakudata*) arises amidst the state of bliss (*nirakudata*), this should make You 'say,' 'This is not My place,' and take off from there.

Questioner: This is where I go wrong. I do not run away when easiness-uneasiness (*akudata- vyakudata*) arises. I just remain there in it.

Dadashri: This is not the time to sit. You may sit later. If you sit now without the proper *shakti* (enough energy

arising within), you will get hurt. Ours, the Self's, territory is of eternal bliss (*nirakudata*)! Karma will be bound wherever there is the slightest *akudata-vyakudata* (vacillation between easiness and uneasiness). Karma is not bound with a state of bliss (*nirakudata* state). You are not going to gain from the worldly life by becoming uneasy (*vyakudata*). Whatever happens is *vyavasthit*, so remain in bliss (*nirakudata*). As long as there is pure awareness (*shuddha upayog*), there will be bliss (*nirakudata*).

In my youth, the intellect (*buddhi*) was like this: It would quickly form opinions about the other person. It would form a very quick opinion about others. Therefore, I can understand what must be going on within you.

Actually, it is not worth forming an opinion about anyone in this world. To form an opinion about someone is our bondage and the absence of any opinion is liberation (*moksha*). What is the relationship between you and anyone else? The other person has to deal with his karma and you have to deal with yours. There is absolutely no need to form any opinion about anyone.

Questioner: Our opinions are formed in the worldly life. For example, Rameshbhai takes some money from Nagindas. He then tells Nagindas, 'I had told Chandubhai to give you the money. Has he given you 5000 rupees like I told him to?' Now, I, Chandubhai do not know anything about this and I come to know of it when Nagindas asks me for the money. I

tell Nagindas that I was not even aware of this. Consequently I end up forming an opinion that Rameshbhai is a liar.

Dadashri: Lord Mahavir goes as far to say that if someone took a hundred rupees from your pocket yesterday and you come to know about this through some evidence, then when he comes back the next day, it is wrong to have suspicion about him as soon as you see him.

Questioner: And the opinion that he is a liar, is that a mistake?

Dadashri: It is a mistake (*dosh*) to harbor suspicion towards anybody. The Lord says that he was a thief yesterday due to unfolding of his karma (*udayakarma*), whereas he may not be a thief today. This is all according to fruition of one's karma (*udayakarma*).

Questioner: So how then should I behave? If I do not harbor an opinion about him, then he will get accustomed to it and feel it is okay to continue the cheating because I am not going to say anything.

Dadashri: No, you have to proceed with caution but without maintaining an opinion. If you keep money in your pocket, and you know that this man had taken your money, you still should not form the opinion that he is a thief. In this situation, put your money someplace else.

Questioner: This is not like that. Here Rameshbhai who owes the money to Nagindas tells him, 'I have told Chandubhai and he has sent you the money.' That is when I feel, 'I have never had this discussion with Rameshbhai. He has not called me, and he is lying in this manner!' How should I act when this happens to me?

Dadashri: Yes, a person will tell lies, but why did he say such things? Why did he tell you a lie and not anyone else? Therefore, you must be guilty; you must have made a mistake sometime in the past life. The fruition of our karma is verily the mistake.

Questioner: But how should I behave here?

Dadashri: This world exists on attachment-abhorrence (*raag-dwesh*). The main cause of all this is *raag-dwesh*. Why do *raag-dwesh* occur? They occur because one interferes (*dakhal*) with others. Even if he steals from your home, if you believe that he is a thief then your *raag-dwesh* will arise. This is because you believe that he is a thief, and that is worldly knowledge. Real knowledge (*alaukik*) is not like that. Real knowledge says just one thing and that is, 'It is fruition of your own karma.' He took the money due to the fruition of his karma, and the fruition of your karma came together with his. In all that, why are you binding the opinion that he is a thief?

If there is a rabid dog running loose, 'we' tell you to be careful and you should immediately close your doors. But if

you go around saying this dog has rabies, then you are considered to have formed an opinion.

Questioner: You know, Dada, instead of closing the door because the dog may get into the house, I am likely to react so angrily that I will bang the door and hurt the dog!

Dadashri: This is all worldly (*laukik*) knowledge. Lord Mahavir's real (*alaukik*) knowledge says, 'Do not blame anyone. Do not form opinions about anyone. Do not have any kind of inner intent (*bhaav*) towards anyone. The world is flawless (*nirdosh*).' When You know and experience this, You will be liberated. You will attain liberation when you have the vision (*drashti*) and 'see,' 'Every living being in this world is *nirdosh*—flawless, and I alone am the one with mistakes (*doshit*). I am bound by my own mistakes.'

Lord Mahavir has seen the world as flawless (*nirdosh*). I too do not see anyone as *doshit* - with mistakes. Whether one puts a garland around my neck or curses me, no one is *doshit*. "The world is flawless." It is because of illusionary vision (*mayavi drashti*) that one sees faults in others. The mistake lies only in this viewpoint.

When a philanthropist makes a donation, people will say, 'He is so generous and nice; he is giving donations!' Whereas the Lord says, 'Why do you feel so happy in this? He is enjoying the fruition of his karma. Even the recipient of that donation is enjoying the fruition of his own karma. Why are you needlessly getting in the middle? A thief steals; he

too is suffering the fruition of his karma. The entire world is suffering (*vedey*) its own karma only.

From the moment 'we' have seen you and known you, 'our' opinion about you will never change. Then whatever you do; it is all dependent upon the fruition of your own karma.

The worldly life will remain as long as one cannot see his own mistakes and sees mistakes in others. As long as this vision continues, so will the worldly life. When one does not see a single mistake in others and sees all his own mistakes, then know that his time has come for *moksha*. That is it! This is the only difference in the vision (*drashti*)!

That you see mistakes in others is really the mistake of your vision (*drashti*). This is because all living beings are under the authority and realm of some other entity; they do not have

any independent authority. They are all dependant on their own karma. They are constantly suffering their own karma. In all that, no one is at fault. The one who understands this will go to *moksha*. But if one begins to justify things with his intellect, he will remain entrenched here. If he tries to weigh things according to worldly justice, he will remain entrenched in the worldly life.

[21] Equanimity with Sticky Files

Questioner: Is 'settling all files with equanimity' the greatest thing to do in the worldly life?

Dadashri: Yes, the problem is only with the files. You have become stuck by these files only. The files are what obstruct you, nothing else. Everywhere else you are free from attachment and abhorrence (*vitaraḡ*).

Questioner: What should I do if despite the intent of wanting very much to settle with equanimity, I am not able to?

Dadashri: Yes, that can happen but you are not liable for that. You have to make a decision that, 'Even if things are not settled with equanimity, I will never change my intent of wanting to do so.' You should never feel, 'The Heck with it, I do not want to bother settling with equanimity.' Do not let go of Your intent of, 'I want to settle with equanimity,

without fail.’ Whether the settlement occurs with equanimity or not, is under the control of *vyavasthit*.

Questioner: It may not be settled today but will it settle for sure in two or three days?

Dadashri: Eighty percent of the time it gets settled on its own. Only ten to fifteen percent do not get settled, and that is because they (the files) are very sticky. But even then, You are not liable for that; ‘*vyavasthit*’ is. You have decided that You definitely want to settle with equanimity. All your efforts should be towards settling files with equanimity.

Everyone has ‘sticky’ files (heavy accounts of karma) nowadays. If you had no sticky files, there would be no need for you to sit with the Gnani Purush for years.

Questioner: Dada, do something so that our files will disappear, just like that.

Dadashri: It is like this: Until the energies of the Self manifest (within you), your work cannot be accomplished. Now, if I do it for you, then that energy will remain dormant. You have to let them express, do you not? Do you not have to destroy the veils of ignorance over the Self? Those veils will begin to be destroyed from the moment you decide to settle the files. You do not have to do anything in it. All You have to do is have the inner intent (*bhaav*) to settle with equanimity, even if the file is very difficult.

You have to make the Self independent (*niralumb*). Until it becomes *niralumb*, dependency (*avalumban*) will remain, and it will not become absolute as long as there is dependency. *Niralumb* Self is the absolute *Atma*. So that is what You have to attain. Do not worry if You do not attain it in this life. It will happen in the next life for sure. All You have to do is remain in the Agnas and settle the files with equanimity, in this life. That is the greatest Agna, and how many sticky files can there be? It is not as if there are two hundred to five hundred sticky files, are there? There are only two to four, and really the fun lies in dealing with the sticky ones!

Questioner: Many times, it becomes very difficult to settle the sticky file; in doing so, I become ill and upset.

Dadashri: All that weakness will go away. However much of that weakness goes away; that much power (*shakti*) will arise within you. You will feel you have more power than before.

In 1939, when I was about 30-31 years old, I had gone to a village for business on a contract to build a bridge. A local *vaniyo* (*baniya* cast businessman) would do business during the day and at night he would gamble away his money. When he came home, his wife would give him a good thrashing! One day the villagers came to get me, 'Come on Sir, this is something worth seeing!' I asked them what was worth seeing. They told me, 'Why don't you at least come?'

So we went there. The door was locked from the inside. The *vaniya's* wife must have been beating him with a stick but you could hear *him* saying out loud, pretending as if *he* is beating her, 'Here! Take one... here take another!' I said to my self, 'This is interesting! We learned a new scripture today!' The villagers told me that his wife beats him every day and the *baniya* says, 'Take that!' Is this *baniya* not smart? This is what the world is like. You will find all kinds of things. The *baniya* preserved his reputation, did he not? We do not have to preserve 'our, the Self's' reputation in this way; 'our' reputation is already secure. All You have to do is 'Settle with equanimity.'

One lawyer tells his client, 'Will you get lost from here or not? Or else I will make the dog bite you!' This is called a lawyer! Even the clients are like that!

This world is without order, and there is no telling where one will be or what will be his state. 'We' call it (the world) hollow, without substance (*polumpol*). The guilty one escapes and the innocent gets caught. If this is not called *polumpol*, then what is it? From the perspective of worldly interaction, this world is hollow and haphazard and from the perspective of natural order, it is absolutely just and in compliance with the natural laws. People do not know how to tally this calculation. Is whatever you see the account? No, no! Nature says that whatever you see before you is a settlement of a karmic account from the past life, and the settlement of the current account will come in the next life.

Therefore, you have to suffer the consequences of your past mistakes. The fault is of the sufferer. Therefore, whoever is suffering now is verily at fault due to his own mistake; no one else is at fault.

Questioner: These sticky files I have, is that also because of my own mistake?

Dadashri: Yes, you have made it sticky, so you have to get rid of your stickiness. A simple and straightforward (*bhodu*) person will have simple and straightforward files.

Questioner: Are people with sticky files deceitful?

Dadashri: No, we cannot call them deceitful. They keep making everything stickier through the ego, whereas a straightforward person will say, 'Okay! That is fine!' and will let go. He does not care about the ego.

Speech, Pleasant or Unpleasant, is an Effect

Mistakes (*dosh*) are mainly of the speech. If speech does not improve, if it does not become pleasant, then it will not bring beneficial results. The Lord within pardons mistakes of the body (*deha*), but speech hurts people, does it not?

Meaningful progress occurs once speech becomes pleasant. Progressively, it becomes so pleasant that in the final life, in the life before ultimate liberation, there is

nothing that can be compared to its sweetness, whereas some people, whenever they speak sound like a groaning buffalo! This is a speech and so is the speech of the *Tirthankars* (Totally enlightened beings)!

Questioner: If one has made the intent (*bhaav*) for attaining such speech that does not hurt the ego of any living being(*syadvaad* speech); if I made the *bhaav* that my speech too should be so pleasant; will that *bhaav* not result in such a speech?

Dadashri: No, it is not like that. To acquire such speech, every day you have to ask for the energy to have speech that hurts no one and that it gives pleasure to everyone. But nothing is attained by simply asking for it. One has to nurture the causes

that lead to the attainment of such speech. Then the fruits that come will be in accordance with that.

Speech is an effect. Speech that makes others happy will continue to become sweeter and speech that hurts people will continue to become bitter. Then, whether *he* groans or the buffalo; it all sounds the same!

Speech Energy: Use and Abuse

Questioner: How does energy or power (*vachanbud*) of speech arise?

Dadashri: *Vachanbud* will arise when not even a single word is used in making fun of others, when it is not used for one's self-serving interest, when it is not used to feed one's pride(*maan*), when it is not misused in anyway.

Questioner: I can understand the part about not using it for self-interest and to feed the pride, but what is wrong with making fun of people?

Dadashri: Making fun of others is very wrong. Instead it is better to use the speech to feed the pride (*maan*) within. Making fun of someone is making fun of the God within. You may think, 'This man is like a donkey, but he is God!' Check to see who he is after all! After all, is he not God?

I used to have the habit of poking fun at others. Not the kind of fun that would cause harm to anyone, but it is bound

to affect and hurt the person on the inside, is it not? If the intellect increases, where is it likely to be abused? It will be abused in making fun of those with lesser intellect. When I understood the danger in this, I stopped making fun of people. Is making fun of others a worthy thing to do? It is very dangerous; it is a grave mistake. You must never make fun of anyone.

Questioner: But what is wrong in making fun of people with greater intellect (*buddhi*)?

Dadashri: No, but the one with the lesser intellect will naturally not make fun of others, will he?

Someone may have a very funny walk and you laugh at him. Hey you! Why are you making fun of him? God within him has understood and taken note of everything. He has taken note that You have just laughed at Him. You laughed at God mockingly. Your condition will become like that too. That is the law of nature. So avoid such results.

Questioner: I end up making fun of important people.

Dadashri: You just found out that it is wrong to make fun of others, whereas I knew it when I was young, but even then the fun-making continued for almost eight to ten years. You will be able to get rid of it very quickly.

Still, there is nothing wrong in making fun where no one gets hurt and everyone gets joy out of it. That is called

innocent fun. 'We' still continue making that kind of fun because the root of it (the habit of making fun) does not go away, does it? But there is only innocence in it.

The Gnani Purush Becomes a Disciple

Questioner: How is it that you get along well with such little children?

Dadashri: 'We' keep at hand a set of 'counter-pulleys.' 'We' have so many such sets that whatever kind of person comes here, 'we' immediately apply an appropriate counter-pulley. So if a small toddler comes along and does 'Jai, Jai' to 'us,' then I have to communicate with him, do I not? No child ever has any fear when he sees me.

Questioner: What do you do when someone of the same status as You comes here?

Dadashri: There is no equivalent status as 'this' one. This status is considered a unique and unparalleled state (*ajod*). The scripture writers have called this an unparalleled state.

If 'we' meet someone in the train, and he does not know that I am a Gnani, even then I will 'set a pulley' of 'I am a passenger.'

If someone with 'our' status were to come here, I would become his disciple. I have decided from the beginning to

become a disciple of everyone. So he will not have any difficulty. He who becomes a disciple may become a guru in the next life, so tread carefully with awareness in such situations. Therefore, do not become a guru. And what do I gain from becoming that person's disciple? I may become his guru! If he has any problems, he will have to come and ask.

Questioner: I did not quite get that, Dada!

Dadashri: A relationship is established when 'I' become his disciple. So then he will come back to 'me' as a disciple. Had 'I' not become his disciple, he would not have come to 'me' and taken advantage of My presence.

The Worldly Life is a Drama

Worldly relations by nature are prone to fall and end (*chyuta*), and You are not subject to fall (*achyuta*) from your real status and come to an end. There is no telling when worldly relationships will come to an end or break.

Questioner: They are like that. I have experienced that.

Dadashri: You too have experienced that? The nature of your relationship with your mother too is prone to end?

Questioner: Yes.

Dadashri: All relationships are prone to end by their very nature (*chyuta*) but you have to keep this to yourself.

As far as your worldly interactions are concerned, you will even have to tell your mother, 'Mom, I do not like being away from you.'

Even your mother will say, 'Son, I do not like it without you,' and the one within (You) know that it is a relation that will end or is prone to end (*chyuta*). This entire worldly life is like a drama. From within You know that, 'I am pure Soul—*Shuddhatma*, and this drama of the worldly life has to be played out in the name of 'Chandulal.' There is no attachment-aborrence (*raag-dwesh*) in this drama. In a drama, people quarrel and fight but there is no *raag-dwesh* in it. This drama that is currently taking place has already been previously rehearsed in the past life. That is why 'we' say everything is *vyavasthit*; otherwise, would a person not have changed everything around?

In this world, instead of playing his part like he is in a drama, if a man has an important position at his job, at his work he will be obstinate (*aadayee*) but at home he will behave in front of his wife. When you visit him at home he will say, 'Come on in and sit down,' but when he is at work, he will not even look at you. 'Hey, you! What is it about the chair you sit on at work that bothers you?' Does it make you arrogant? He will go around thinking, 'I am this... I am that.' Hey, man! What is so mighty about you? At home, your wife bullies you!

Should you not understand something at least? There is a mutual relationship with everyone that you interact with. What is the world? It is mutual existence. Regardless of whom you are interacting with, whether it is a collector or a servant, you should maintain a helping and obliging nature; there should be an intent mutuality.

[22] Where is the Pain in this Life for You?

There is no pain (*dukh*) or misery in your worldly life. Pain and misery are endured by patients in the hospitals when they have to sleep with their legs suspended. Pain and misery are in the severely burned patients. What pain (*dukh*) do you have that you complain unnecessarily? You deserve to be thrown in jail for six months! When you call good things bad, what will you call 'bad'? In the hospitals, where there is pain and misery, call that pain and misery, but why do you claim pain where there is none? In my whole life, I have never said that I have pain and misery (*dukh*). How can you say that? Are you a fool to speak this way? Pain worth two pennies, four pennies, eight pennies, twelve pennies; can it all be called the same?

People sick in the hospitals have true pain, not you! People have their legs in traction; people are suffering from burns; go and see them. Then you will realize that your pain is nothing. People have no awareness of how wonderful a place nature has given them to live in. They criticize good

things as well as those which are not so good. Complaining and criticizing is their business. How can you call this humanity? Should there not be some kind of a limit as to what one can regard as difficulty? 'Today I did not have an appetite so I could not eat; today I have this difficulty.' What kind of madness is this?

When my hip was fractured and it was suspended with weights, some people said, 'Why does God have to give you this kind of pain and misery? For sure, now there is no God!'

Hey, you! Where has God hurt me? It seems that way to

you. This is not considered pain (*dukh*). Pain is when they make a hole here (abdomen) to feed you or a hole here (lower abdomen) so you can pass urine; that is pain. These poor little babies have a lot of misery. They cry when they are hurting but they cannot tell anyone, whereas these fools, they eat nine *chapattis* (thin tortilla-like wheat bread) when they sit down to eat and then they say they are in pain! What can you say to such people? Should there not be a definition of pain? Should there not be a definition of happiness? What is happiness?

There is endless happiness in the world but people cannot experience it. What kind of happiness is there? They get to eat *doodhpaak* and *maalpuda* (Indian delicacies) made with pure *ghee* – clarified butter! They get to eat all kinds of things and yet they are miserable! Go ask the animals what pain and misery is! Even in humans, go ask people in the lower socioeconomic status what pain and misery is!

Questioner: But Dada, You tell us that we can eat *ghaaris* (very rich, sweet delicacy) but not to become absorbed in its enjoyment (*tanmayakar*).

Dadashri: That discussion is a different matter. You can ‘rule your kingdom’ as you see fit. Look at all the happiness that stands before you and yet you keep complaining about pain!

There is never a reason to clash and mourn (*kaan*) needlessly about anything in this world. If a young woman without children, twenty years old or so, becomes a widow without anyone to look after her, one may cry and mourn about her. By *kaan* I mean there is nothing in this world worth getting into clash over. And yet there is nothing but clash and clash and clash, the whole day long. Hey you! What have you learned? This is not called learning, is it? Should you not learn the theory of relativity; should you not learn that all this is temporary and relative (*chyuta*)?

If you ask any mother-in-law she will tell you, 'My daughter-in-law is not a good woman.' Similarly, if you asked all the daughters-in-law they will tell you, 'My mother-in-law is a bad woman.' Now how can that be so? Are all daughters-in-law and mothers-in-law bad?

Even the animals do not respond to certain levels of pain but the humans readily respond to any pain; this is how much foolishness there is.

These people's vision is one hundred percent wrong.

Questioner: How can we say that everyone's vision is one hundred percent wrong?

Dadashri: 'They are blind even with their eyes open'; they are blind, meaning they have no awareness of what is good and beneficial and what is bad and harmful to the self. They are not even aware whether what they say, do or know

is beneficial or not. Wherever they can, they have become so bold in imitating others. Everything has changed. It used to be that an Indian would not imitate others. In fact, the world used to imitate Indians. I do not have a problem with this modern time that is upon us today. I realize that the time cycle is such, and that the time cycle continues in this manner. I do not remain separate from the time. But I know whether good has been done or bad has been done. These people have caused complete harm.

No matter how much fever I have, people in the home never come to know about it. What is there to tell? Do they not have fever too? Why do they have to know? They will forget soon. 'I am full of infinite energy – *Hoon anant shakti vaado chhoo*,' so why do I need to tell them?

People run around saying, 'I have a fever...I have a fever,' and then they get a thermometer and stick it in their mouths! Then they count 100Ú...101Ú...102Ú! Hey, you! It is just a gauge to indicate if you have a fever or not; it is not a tool to help you get better!

Are you saying, 'I am in pain'? Pain is in the 'relative,' not in the 'real.' It is falsely projected (*aropit*) upon the relative as being real. Through a wrong belief, you have believed pain to be where it is not. When you say, 'I am hurting,' then the pain, which is only twenty-five percent in intensity, becomes one hundred percent.

Questioner: I became one with the body, the self. So, instead of twenty-five percent, I feel a hundred percent pain.

Dadashri: The whole world believes and knows, 'I am Chandulal,' that is, they believe their relative-self to be their real Self. But you have now learned the interaction (*vyavahar*) of separation.

Questioner: But now if I say, 'Chandulal has pain,' will that twenty-five percent pain remain as twenty-five percent?

Dadashri: Yes, it will not increase. Otherwise, it will become one hundred percent. People are not aware and, therefore, they increase their pain by describing and discussing their pain with others.

Do people not worry constantly? There is a limit to worrying. Not everyone is a Gnani, that they have no worries at all. But should there not be some rules or principles about this? How long can you go on worrying? Worry means to keep contemplating (*chintavan*), 'What will I do now...what's going to happen now...?'

Here, God is being disgraced; nature is being disgraced. Then where is such a thing as justice?

One cries when a two year old child dies, he cries when the twenty-two year married son dies and he cries when a seventy-five year old man dies. Hey, you! What

understanding do you get from all this? You have no understanding at all of when to cry and when not to!

Questioner: I have never used the intellect in this manner before.

Dadashri: How is there going to be happiness in this world if it is not used in this way? Humans and animals do have happiness in the world. How can humans have pain and misery (*dukh*)? They just do not know how to enjoy the happiness that abounds, that is all.

It is worth giving all this information to all the psychologists. There are facts even beyond this point. As long as this 'bubble' (Dada referring to the physical body of the Gnani Purush), the living body, exists, information will come out and the work will be accomplished. Once it bursts, that will be the end!

Death and Eternal Life

When we were going for a pilgrimage, everyone knew four months ahead of time. Did everyone not know that they had to take the 4:00 a.m. train? But why do people not say, 'I want to go,' when it comes to dying? Here, no one will say anything until the last moment. In fact, one keeps wishing for some kind of a miracle cure and yet when the pain becomes unbearable, he will say he would be better off dead. Even death will not come to a person until he endorses it. The income tax officers make you sign every

document first. Similarly, one cannot die until one signs off on it.

Questioner: Death will not come to the one who will not 'sign' for it, will it?

Dadashri: It will not, if one does not sign. Do people give their 'signatures' or not?

Questioner: How can those who die in an accident, sign?

Dadashri: They too have already endorsed their death. A person can never die without signing for it. Without the signature, you have no right to die. Your death is of your ownership; no one can interfere in it. But once you endorse it, you cannot do anything about it.

Questioner: Does a person sign in this life or does he do it in his past life?

Dadashri: He signs for it in this life. It was planned for in the past life, but it materializes only in this life.

One day my *mama's* (maternal uncle) son, Raojibhai, and I were taking a nap outside our home when I heard my mother, Zaverba, say from inside the house, 'Dear Lord! It will be nice if I could die.' I told my uncle, 'Look, Mother signed off on her life!' Because when one cannot tolerate the pain within, he does the intent (*bhaav*) that he would be better off dead. He puts his 'signature' to it.

Questioner: He signs off without awareness.

Dadashri: Not without awareness; he does so in awareness (*bhaan*). Then if you ask him the next morning, 'So, you are thinking of leaving or what?' To that he will say, 'No, my health is good.'

Questioner: When someone dies as soon as he is born, what is that?

Dadashri: Everyone ends up doing the intent (*bhaav*) within for sure; the account gets formed from within. Death can never come without an account. Death never comes all of a sudden. Everything is an incident; no event is an accident.

When one gets a heart attack and he is in a lot of pain, there is a spontaneous *bhaav* of, 'It would be nice if I can become free from this,' and then when he feels a little better he will say, 'Doctor make me well, make me well!' Hey, you! But what about the fact that you wanted to die and had signed off on it earlier? Why don't you think before making such a signature?

A person will decide, 'Tomorrow I will go to Ahmedabad,' or he will decide, 'I want to go to a pilgrimage'; he will make plans four months ahead of time. But when it comes to dying,

no one makes a decision for it. On the contrary, he will push away thoughts about death saying, 'No, no, it is nothing like that. This is just a thought; I am still in good health. The body is good enough for another fifty years!'

But the one who is impartial (*nishpakshpati*) will recognize everything. Can you not tell when a person is packing his bags that he is ready to leave? So when the bags are being packed within, and when we are also able see it and yet we do not bother looking; then is that not a mistake on our part? In the old days, many people were straight-forward and with simple karma effects. They used to say, 'After five days, on the day of *agiyaras* (eleventh day of lunar fortnight), I am going to leave this world,' and that is exactly what would happen. So do you think there are different rules for other people? The rules are the same. This is just one's illusion (*moha*) that creates attachment to the worldly life. At the time of his dying, if the family tells him, 'Uncle, now recite the *Trimantra* (three *mantras* that destroy all obstacles in life),' he will not do it and, on the contrary, he will think, 'They don't have any sense!' Just look at him! What a sack of intelligence! No one will give him even a dime for his intelligence if he were to try and sell it. The uncle's mind is preoccupied with his daughter's marriage and he keeps thinking, 'My daughter is not married; she is getting left behind.' Why would one not know about his death when he has become impartial (*nishpakshpati*)? He is afraid of death. He is not afraid of going out of town or to a

pilgrimage because he feels that he will return. Hey, you! What is the guarantee that you will return from there either?

I would whisper to a ship, 'Sink if you want to, but that is not 'our' wish.' A ship has been launched in the water to make profit, but because of the ocean it may even sink one day. That is how you speak to your body, 'Leave when you have to, but that is not my wish.' This is because the law of nature is so wonderful that it is not going to let anyone go. No one is going to feel sorry for anyone here. So why are you unnecessarily feeling sorry and saying, 'Dear Lord, save him!' How can God save him when God could not save himself? All the Gods born here did not survive, did they? Lord Krishna was sleeping with his leg up like this. A hunter mistook Him for a deer and shot him with an arrow. Death does not spare anyone because the body is not our real state, the Self. No one will interfere in our state of the Self. No one is there to touch You if you are a pure Soul (*Shuddhatma*). You are an absolute Soul (*parmatma*). But if you want to be someone's father-in-law, if you want to remain as the self, then there is a problem.

Questioner: What is the intention behind saying to the body, 'Leave when you want to, but that is not my wish'?

Dadashri: We say, 'That is not our wish,' so that contempt (*tiraskar*) towards it does not arise.

Questioner: Who is the one saying these sentences?

Dadashri: They belong to the one who is separate from death.

Questioner: Is that called the self, the relative-self (*pratishthit atma*), the one who believes 'I am Chandulal'?

Dadashri: No, *pratishthit atma* is the one that is going to die. This is the work of the energy of the Self (*pragnya*) that leads to total liberation . *Pratishthit atma* is going to die, so it will not speak this way, will it?

Questioner: For the person in whom *pragnya* has not been awakened, and not everyone has *pragnya*, when such a person speaks, then who is the one speaking?

Dadashri: The one who is going to die is separate. The one that is going to die will not say, 'I will die.' There is some part of the intellect (*buddhi*) with such an intent (*bhaav*) and this part belongs to the state of intellect which has become still (*sthitapragnya*), but only a rare human being will have such a thought, not everyone.

Vyavasthit and Life after Life Account

You are in a hurry for an appointment and you say to your wife, 'Hurry up and give me some food.' In trying to hurry, the soup pot tumbles over and all the soup spills out. What then would be the state within you? You have to become aware (*jagrut*) at such a time. The one who prepares your food is doing it so that you may eat. It is not the

mistake of the one cooking. And yet what do you say? 'You spilled the soup?' Hey, you! She would not spill it. She is the one who prepared it for you. The one that spilled the soup is some other energy (*shakti*), but it happened through your wife!

Therefore, there is no one out there to ruin anything for you. There is no one in the world out there that has the energy (*shakti*; power) to do so. As yet, no one is born in this world that can spoil things for you.

These are natural energies that are working here. People ask me why we have thieves. What is the need for all these pick-pockets? Why did God give them life? Hey, you! Who will empty your pockets for you if they were not around? Do you want God to personally come here? Who will come and confiscate your wealth which you have accumulated through stealing? Who will come and take away your undeserved wealth from you? You need such people; they are just the instrumental evidences (*nimits*) in carrying out natural justice! There is a need for all such people.

Questioner: Such people take away a man's hard earned money.

Dadashri: There is a reason behind why all that 'hard earned money' goes away. It appears to be hard earned in this life but it is a karmic account (*hisaab*) from the past life. It happens because an account is still pending; otherwise, no one can ever take anything away from anyone. No one

has such energy or power (*shakti*), and if they do take anything away, then realize that there is a pending account that is being settled. This world is very just. Not even a snake will touch you. This whole compound can be full of snakes, and yet none of them can touch you. That is how just and wonderful this world is. So what happens when a person does not understand these facts and speaks in his own language or has his own understanding?

Does One Take Precautions or Are They Just Happening?

Questioner: Is it considered confusion (*vikalp*) in thought processes if we keep thinking, 'If it rains, then we will do it this way'? Surely we should naturally think things through in this manner! Having thought everything through, whatever happens afterwards is correct. But is thinking in this way considered a *vikalp*?

Dadashri: For the one who has not taken Gnan, it is all a *vikalp* ('I am Chandulal'). The one who has taken Gnan has an understanding and, therefore, no *vikalp* remains for him. As a pure Soul (*Shuddhatma*), 'You' do not have to think at all. Whatever thought arises has to be known.

Questioner: Does that mean that there is no need to take any precaution?

Dadashri: How can there be anything as precautions? Precautions also occur automatically. So now where is the existence of the one who is taking precautions?

Who are you to take precautions when you stumble over and fall in complete daylight? Can man really take precautions? He does not have even the independent energy or power(*shakti*) to relieve his bowels!

The whole world takes 'precautions' and yet do people not have accidents? Where 'precautions,' or intellectual interferences, do not exist, there are no 'accidents'! Precaution is a kind of intellectual interference and restlessness. There is excessive restlessness. There is no need for it at all. The world runs naturally and spontaneously (*sahaj*) on its own.

Questioner: But taking precaution does not happen with the intent of doer-ship; it happens automatically.

Dadashri: That will happen automatically, for sure.

Questioner: There is no doer(*karta*), but if a thought arises naturally, then should one not use the intellectual discrimination (*vivek buddhi*) and do it?

Dadashri: No, everything happens automatically. 'You' have to keep 'seeing' what happens. Now, You tell me, who are you in the middle of all this? Are You ' *Shuddhatma* ' or are you 'Chandulal'?

Questioner: You are asking who I am in the middle of all that? Is the mind (*mun*) not in the middle?

Dadashri: When have I ever disregarded the mind? Thoughts will naturally continue to arise in the mind. And sometimes thoughts may not even arise.

It is like this: even in the last life before liberation, the mind worked every second. The only difference is that now the mind no longer has any tubers (*granthi*). It simply unfolds according to the unfolding karma (*udaya*).

You are *Shuddhatma* after Gnan and from the worldly view (*vyavahar*) you are 'Chandulal.' Now, in the worldly life interactions, 'I am Chandulal,' 'I am his uncle,' 'I am her nephew,' is called *vikalp*, but in reality, after Gnan (*nischay*) it is not *vikalp*. It is discharge. When you truly believe, 'I truly am Chandulal,' then it is *vikalp*. After Gnan, the belief of, 'I am *Shuddhatma*,' puts you in a state free from *vikalp* (*nirvikalp*).

[23] What is an Intelligent Person Like?

Questioner: Who can be called intelligent?

Dadashri: The one who conducts his affairs in a manner with the least clash in the home, in business or anywhere else is called an intelligent person.

Otherwise, doing '*panditai*' (the application of the intellectual approach of scholars) to make the other person happy is a form of 'over-wiseness,' meaning it is excessive use of the intellect. Intellect should be used to help the other person.

If one drinks tea after eating a sweet desert and then complains that there is no sugar in the tea, how can such a one be called intelligent? And even if there is really no sugar in the tea, there is no reason to fuss and make a scene. Why would one want to yell and scare everyone at home over just a cup of tea worth a quarter?

The one with intellect is the one who uses his intellect in such a way that no one will experience any stress on his account. If anyone ever experiences any stress and fear on his account, then that intellect is wicked. Such wicked intellect binds terrible demerit karma (*paap*). Therefore, one needs to understand the role of intellect, does one not?

What good is the intellect that does not help anyone at home and causes differences of opinion?

And a loss that occurs in business is the nature of doing business, but a mistake must not occur in the process of mending the business. What do you think?

Questioner: That is right.

Dadashri: ‘ We’ are here to clarify things and not to make you agree with us.

Questioner: If deceit (*kapat*) is being employed at home, or outside, then language that scares and petrifies has to be used, is that not so?

Dadashri: If your threats stop others from being deceitful, then go ahead and do so. But what is the point in scaring them if deceit remains forever? You should be thrown in jail for scaring them when you do not know how to scare them. Why do you do it?

Questioner: What should I do if I am not to threaten them?

Dadashri: You have to see how they can improve.

Questioner: It is natural to get angry with someone who is being deceitful towards us, is it not?

Dadashri: If the other person's deceit leaves by you getting angry at him five times, then it is all right; and if it does not, then you are to be thrown in jail. He is not getting cured with this medicine and, on the contrary, you are killing him by making him drink such medicine!

Questioner: What should we do if that person continues to do the same thing?

Dadashri: Your approach is harmful. This is not the way to do it. It is one kind of egoism. To believe, 'I can improve him this way or that way,' is egoism. What 'we' are trying to convey is that you should be the one to improve first. You are the only one who is spoiled. He is already improved. The way you are harassing all these people by frightening them is not becoming of you.

Questioner: Then what should I do?

Dadashri: You have to improve yourself first. You have to become such that no one has to use deceit towards you. No one uses deceit towards me. Others will be deceitful towards you only if there is deceit in you, otherwise they will never do so. All they present to you is your own photograph. It is all your own reflection.

Questioner: We might have some karmic account with him; is that why the other person employs deceit towards us?

Dadashri: You have to let go the issue of karmic account. It is not possible to avoid the account. Even I cannot avoid the account that unfolds in front of me.

It is not possible for you to change anything. So what is the point of all the fuss? The other person's deception remains the same; on the contrary, it increases. When you holler and rant, he will think you are worthless and shouting for nothing. This only leads to the other person making more mistakes and to continue ignoring you as being worthless.

Questioner: What is the solution for this?

Dadashri: He should be so impressed by you that he will not employ any deception towards you at all. There is no need for you to use all these other methods. Remain silent instead of becoming angry. Anger is not a meaningful weapon.

Questioner: Do we have to keep seeing and not do anything if someone is stealing goods through deception?

Dadashri: Anger is not a weapon to use for that. Sit him down and explain things to him. Ask him to think things through. Then everything can be resolved.

Questioner: The doctor has told him he has high blood pressure and that he should not eat certain things. However, he does not listen and he eats whatever he wants, and so I end up running to the doctor on his account.

Dadashri: What am I saying is that the doctor, too, has high blood pressure, does he not?

You do not know on what basis one eats. You are to tell him once that the doctor has told him not to eat chili peppers. If you impress him, then it is all right and if he is not impressed, that is all right too. You do not impress him and neither does the doctor.

Questioner: If I continue eating chili peppers and ask the other person to stop eating them; that is no way to impress him, is it?

Dadashri: I do not make anyone do that. I only ask you to renounce to the extent of my own experiential renunciation, and that too, if you wish it, otherwise I would say, 'Go ahead and get married if you want to.'

If you irritate him by nagging him, 'Don't eat the pickle, don't eat pepper,' then he will get irritated and wish you had not come in.

Do you ever wonder what will happen if you are not around? So then just think as if you do not exist, rather than doing egoism for no reason.

You should just present the doctor's instruction of, 'Don't eat peppers.' Then, to accept it or not to accept, is up to him.

If I had told someone, 'Do it this way,' he would end up doing something completely different. So then I would say, 'What will you gain by doing it that way?' Then he will say that he will not do it from now on.

Instead, if I tell him, 'Why are you doing such thing? You are like this and you are like that,' then he will conceal things from me; he will not reveal them.

Questioner: Can one learn such skill at once?

Dadashri: No, you will learn if you have heard it before in this way. If you have knowledge about this, then it can help. This is my way; I am just letting you know how I have won the world. After all, one will have to definitely win over the world, will he not?

Do Not Interfere, Just 'See'

Do not interfere (*dakhal*) with the train that is running. It will run on its own. Nothing is going to stop it from running.

Questioner: Is *dakhal* the same thing as when one talks about interfering?

Dadashri: One should not interfere at all. That is called *dakhal*. Once there is interference (*dakhal*), it leads to a mess (*dakho*). Whatever is going on, you have to let it go on. If the train you are in is running and is making some rattling noise,

does that mean you have to pull the emergency chain and start screaming? No, let it continue to run.

Questioner: If someone hears a minor squeaking noise, he would go down looking for a place to put some oil.

Dadashri: Yes, he would. There is no need to interfere. One needs to keep 'seeing' what happens. What if 'we—The Gnani' were to interfere; what can be our condition? Whatever happens; let it happen.

Questioner: Do we have to let it go even if it is wrong?

Dadashri: Who are you to let the right or the wrong go on? People do not have the energy or power to run anything at all. It is nothing but ego when one says that he will not allow anything wrong to happen at all. On the contrary, it creates disputes and mess. If someone happens to do the wrong thing,

then you should make him understand; otherwise, remain silent.

Questioner: But what if injustice is being done to us?

Dadashri: If injustice occurs, then suffer it happily! Where will you go otherwise? Go to the court and get yourself a lawyer. A lawyer will be available, will he not?

Questioner: Is hiring a lawyer not considered an interfering mess (*dakho-dakhal*)?

Dadashri: Then the lawyer will scold you, 'You stupid people, you have no sense. You show up at 10:30. Why did you not come early?' He will insult you. So smarten up and quickly finish your work.

It is not worth creating an interfering mess (*dakho-dakhal*). This current time is strange. I have not heard anyone saying anything good at all. They will say things that will give you a headache. Can we call that speech?

Questioner: So according to this, to say a good thing or a bad thing; that is also considered creating a mess, right?

Dadashri: You should not say anything at all. Just answer the question you are asked. Do not get into long discussion. What concern do we have? There is no end to this.

[24] The Weakness of Anger

Questioner: Should one suppress the anger that arises or let it out?

Dadashri: Anger is not something that can be suppressed even if one wants to. You can suppress it today, then tomorrow, but what happens if you suppress a spring too much? One day, it will recoil. For now, it is fine to suppress anger temporarily but in the long run, it is harmful. Lord Mahavir has said to thoughtfully analyze the anger. Mind you, it may take you many lifetimes to think it through. One becomes angry even before he has time to think about it. You can prevent anger only when you have the awareness of your real Self. Such awareness arises only after 'we' give you this Gnan. Then anger-pride-deceit-greed will come within a boundary. Awareness (*jagruti*) arises. Before becoming angry, the awareness arises and shows you 'who is at fault' and 'what is the reality.' You will understand all this and so you will not become angry, will you?

Getting angry is tantamount to banging your head on a wall. There is no difference between the two. These anger, pride, deceit and greed are all considered weaknesses. The supreme Soul (*parmatma*) manifests when these weaknesses go away. These are veils of ignorance in the form of anger-pride-deceit-greed. There are many prejudices. If you believe a person to be a certain way, then you will see him that way all the time. One is never the same forever.

There is a change occurring every second. The whole world is constantly changing.

If you try to get rid of these weaknesses of anger-pride-deceit-greed on your own, they will not go away. On the contrary, two more will sneak in. Therefore, if you go to the One whose own weaknesses have gone away, the Gnani Purush, then you will find the solution. There is no solution for the worldly life. The whole world keeps on wandering; it is caught up in the cycle of birth and death because one has yet to meet a person who has swam across the ocean of worldly life and can help others swim across it too. You have decided you want to swim to the other shore, have you not?

A Life without Conflict is the Path to *Moksha*

Dadashri: Now what do those weaknesses of anger-pride-illusion-greed and attachment-abhorrence (*raag-dwesh*) do? What role do they play?

Questioner: They create give-and-take. Anger without ego base and violent intent (*gusso*) occurs, and then the awareness (*jagruti*) comes that he (the relative-self) has done something wrong. Then, is it necessary to do *pratikraman* for it?

Dadashri: If the other person feels hurt because of your *gusso* or if it causes him harm in any way, then tell

‘Chandulal,’ ‘Hey, Chandulal, do *pratikraman*. Ask for forgiveness.’

If the other person is egoistic, and if you ask for his forgiveness by bowing before him, he will tap you on the head and tell you, ‘Now you have finally come around!’ The heck with such ‘big’ men! You should cut down your interactions (*vyavahar*) with such people. But you must forgive his mistake (*guno*). Regardless of whatever intent (*bhaav*), good or bad, he has come to you with, you have to decide in advance how you deal with him. You should not bother with the other person if he has an awkward and difficult relative-self (*prakruti*).

If you have seen someone stealing for the last ten years, if his *prakruti* is that of stealing, just because he comes and bows down to you and asks for forgiveness, do you have to trust him? You cannot trust him. You can pardon him for his stealing and tell him that as far as you are concerned he is free and you will not hold it against him, in your mind. But you should not trust him and you should not associate with him. It is also a mistake if you associate with him and then do not trust him. The best thing is not to associate with him, but if you do, then do not have any prejudice against him.

The approach you have to take here is, ‘Whatever happens is correct.’

This is a very subtle science. Such science has never come forth before. Every talk has a new look and it can

benefit the whole world.

Questioner: The entire worldly life can improve with this science.

Dadashri: Yes, yes, people's worldly life will improve and their path to ultimate liberation (*moksha*) will become easy and straightforward. To improve the worldly life interaction (*vyavahar*) is verily a straight path to *moksha*, whereas in their search for the path to *moksha*, people keep ruining their worldly life and making it more complex every day.

If you ask someone to go eighty miles north from Baroda to Ahmedabad, but he starts going south, how many miles will be added for his destination to go north? How many miles will be increased if he ends up in Kanyakumari (southern tip of India)? No matter how much he increases his speed, will he get further away from Ahmedabad or closer?

Questioner: He will go further away.

Dadashri: This is how people complicate their worldly life. What are all these chanting (*japa*) and penance (*tapa*) for? That is why Saint Akha Bhagat had said, "Renunciation and penance is a crooked lane for *moksha* – *Tyaag tapa ey aadi gali* ." You are finished (doomed) if you enter such a street! Now if you ask the one walking that same wrong path, he will tell you, 'No, we are on the path to *moksha*.' If the Lord comes and you ask Him, 'Sir, what is this? They are

both saying different things. Who of two is right?' The Lord will tell you, 'They are both wrong. The one who says it is a 'crooked lane' is wrong and so is the one saying he is on the 'right path' to *moksha*.'

The Lord Mahavir says, 'What is it to you if he is on the wrong path? Why don't you just go do your *darshan* (to look upon with reverence) of God?' The Lord was very wise. There is tremendous wisdom in Him.

Kashays Bind Karma for Next Life

Questioner: Why do we have illusionary attachment (*moha*) to our own name?

Dadashri: To feed the pride of fame and glory (*maan and kirti*)! That is why one has taken so much beating until now. *Moha* for the name means hunger for fame and glory. One has suffered so much, just for fame. Then when his fame and recognition (*maan*) is followed by defamation and disgrace (*upmaan*), he will experience tremendous suffering. That is why we have to go beyond fame and disgrace; we have to go beyond *maan-upmaan*. You should not have *moha* even for the name. Infinite bliss lies within You.

Pride and anger (*maan and krodh*) are both abhorrence (*dwesh*), and deceit and greed (*maya-kapat and lobh*) are both attachment (*raag*). Deceit (*kapat*) goes into attachment (*raag*).

Questioner: What if one is forced to be deceitful (*do kapat*) out of fear?

Dadashri: There is no problem with that because it does not harm anyone much, does it? It all depends on how much that

deceit hurts others. Now if you use deceit in order to go to *satsang* (company of the Self-realized beings; the company of the Self), it is not considered deceit because otherwise *kusang* is in abundance all around. That which takes one away from the eternal Self is all *kusang*.

Questioner: Does deceit arise as a result of meeting someone who is instrumental (a *nimit*) in the expression of deceit?

Dadashri: No, it is not like that.

Questioner: Does the *nimit* (a living or non-living instrumental evidence in unfolding karma effect) come for the purpose of binding karma (*bhaav-karma*)?

Dadashri: No, there is not just deceit only. Anger-pride-deceit-greed, all four join in. That causes the veil, the blind vision, the illusion (*darshan moha*). Then all the work is done based on this vision. 'We' destroy that vision; we destroy your *darshan moha* when 'we' give you Gnan. Such illusory vision is destroyed only after many demerit karmas (*paap*) are destroyed. Once that illusory vision (*darshan*) is destroyed, Your work is accomplished.

This worldly life remains because of anger-pride-deceit-greed, not because of *vishay** that one is engaged in. The root cause of the worldly life is anger-pride-deceit-greed. *

(*Vishay* – any worldly thing or subject one finds pleasure in. It can also mean sex.)

Questioner: When anger-pride-deceit-greed occur and at that time, if one remains in the awareness (*jagruti*) of the Self, then he will not bind any new causes, will he?

Dadashri: How can awareness (*jagruti*) prevail? He is blind himself and he has blinded others too. Until the light manifests, until he attains the right belief of ‘I am pure Soul’ (*samkit*), he is not considered to have awareness, is he? Things will work after he attains the right vision. Until the right vision (*samyak darshan*) is attained, there is no *saiyam* (absence of *raag-dwesh*) either. The *saiyam* referred to by the *Vitarag* Lords can never be found anywhere. The *saiyam* that people generally refer to is ego-based control of passions.

Questioner: Is that conduct *saraag charitra* (conduct with attachment)?

Dadashri: *Saraag charitra* is a very elevated thing. Gnanis are considered to be in *saraag charitra*. (Despite being a *vitrag*, Dadashri had subtle attachment of *Jagat Kalyan*, salvation of the world.) After the Gnanis become completely detached (*vitrag*), they are said to be in the state of complete non-attachment (*vitrag charitra*).

What is considered control (*saiyam*)? Control of gratification through senses is renunciation (*tyaag*). The

Lord has called control of the *kashays* (anger, pride, deceit and greed) as true *saiyam*. One attains liberation because of *saiyam* of *kashays*; karma bondage is due to lack of *saiyam*. Sexual and other passions (*vishays*) may be present even when one attains the right vision (*samkit*). Yes, these *vishays* will not allow one to progress to higher spiritual stages (*gunasthanak*). Nevertheless, they have not been objectionable because one will not lose the right vision due to their presence.

When the Illusion that Deludes (*Dekhat Bhooli*) Ends, Suffering Ends

What does *Akram Vignan* say?

There is nothing wrong in looking at the Alphonso mangoes. There is nothing wrong even in smelling their aroma, but do not think of enjoying them. Even Gnanis look and smell the mangoes. The sexual pleasures (*vishays*) that are being enjoyed are *vyavasthit*; it is only *vyavasthit*. What is the meaning of harboring useless attraction to that which is external and not rightfully yours? One is attracted to the mangoes, the objects of pleasure that are not going to come home. Such external attraction is dangerous because it binds karma!

There is nothing wrong in looking, but the problem lies in the *bhaav* – the inner intent of wanting to enjoy it. The problem arises the moment the ‘*bhaav* of enjoying’

(*bhogavavoo*) arises within. There is no problem in looking at or smelling the mango. You may eat, drink and do everything in the worldly life, but the *bhaav* for it should not arise.

That is why Krupadudev, the Gnani Purush Shrimad Rajchandra, had said, 'If the illusion that arises the moment one looks, ends, then all suffering ends - *Dekhat bhooli tadey to sarva dukhono kshay thaaya.*' This Gnan that 'we' have given you will bring an end to '*dekhat bhooli*,' the illusion that deludes. We see only the *Shuddhatma* (the pure Self) in the other person, so how can any other inner intent arise? Otherwise, one will be attracted (*raag*) towards even a dog if it is beautiful. But would attraction occur if you see the *Shuddhatma*? Therefore, you should see only the *Shuddhatma*. This illusion that deludes (*dekhat bhooli*) is not likely to go away. If it did, then all suffering would come to an end. If you have the divine vision (*divya chakshu*) that enables You to see the Self in all, then the illusion will end. Otherwise, how can it?

Questioner: If the illusion that deludes upon seeing (*dekhat bhooli*) were to end, what would happen?

Dadashri: All one's sufferings will end. One will attain *moksha*, if that happens.

Questioner: Does that mean we should not have even attachment (*raag*) and that we should forget?

Dadashri: Our Gnan is such that it is not possible for *raag* to occur at all, but if attraction (*aakarshan*) occurs and You 'see' the *Shuddhatma* in that person, the attraction will stop. *Dekhat bhooli* means that the mistake, the delusion, makes one see that which is not. The mistake will not be made until one sees. Nothing will happen as long as you remain in your room. But mistakes occur when you go to a wedding and see others. If you keep seeing the *Shuddhatma* in everyone when you go there, then no other inner intent (*bhaav*) will arise. If an inner intent does arise due to the force of past life karma, then do *pratikraman* for that person; this is the solution. No wrong or bad thoughts were coming to your mind as long as you were sitting alone, but when you went to the wedding then thoughts of sexuality arose. Circumstances come together and give rise to such thoughts. Now it is only possible to stop this mistake of the illusion with the divine vision (*divya chakshu*), the vision of the Self. It will not happen without the divine vision.

Questioner: This is the talk of avoiding circumstances, is it not? Does that mean that one should remain in lonely places?

Dadashri: No, our science is completely different. For us, whatever is in *vyavasthit*, let it be. But you have to remain in the Gnani's Agnas there. When one approaches a fire, does he not follow the rules? He would not touch the fire, even by mistake, would he? That is how one has to be careful in sexual matters, just as he would in the case of fire.

Sex is a real burning fire. Anything that is attractive in this world is like a burning fire. Be aware and stay away from that.

Questioner: Does that mean whatever we see, if it is not rightfully ours, if the intent (*bhaav*) that arises there, should not happen?

Dadashri: It is not yours at all; the *pudgal* (the non-Self complex of mind, speech and body), cannot be yours. If your own *pudgal* is not really yours, how can another person's *pudgal* be yours?

Attraction is like a burning fire. The Lord has called attraction an illusion (*moha*). Attraction is the very root of *moha*. You are to 'see' *Shuddhatma* in the other person, but then if the *bhaav* of attraction arises again and gets attached to you, if you do *pratikraman* it will go away. Having knowledge of all this, you should keep it in your awareness (*laksha*). Should you not know that this medicine is for sexual attraction?

This is a science. It is a complete science. It is a complete science from all aspects. Why does one not touch a burning fire? Why does one remain so alert there? It is because the consequences of touching are instant. But in sex, first there is gluttonous greed (*lalacha*) for pleasure, and one gets trapped by the temptation. It is better to touch the hot fire; at least there is a solution. You can rub all kinds of ointments and it will cool down the burning sensation. But in

the case of sexual attraction, it will trap you in the *lalacha* now and then create another life ahead. It, the *lalacha*, will even push aside 'our' Gnan. This tremendous science that we have; it will push it aside too, so be very cautious. Be aware!

There is nothing wrong in being attracted to good food. Eat a mango if you wish. Eat whatever you wish because it is not going to have any 'claims' against you. There is no problem in one-sided claims. The liability arises when it is two-sided. When you say you do not want it, the other person will say he wants it. If you say you do not want to go to New York, the other person will say she wants to go. This causes problems. You will lose your independence. Therefore, be very careful. This is a very important fact to understand. If a person understands this very minutely, then his work will be done.

Questioner: One has an illusionary attraction (*moha*) for movies, plays, saris, houses and furniture. There is nothing wrong with all this, is there?

Dadashri: No, nothing. The most you incur is some suffering. It will not allow you to experience 'this' bliss. However,

there is no claim against you from them, is there? Whereas with the other – with another human being, it (sex) will start a claim against you. Therefore, be aware.

Charity without Inner Beggary for Fame

Questioner: When I give donations, it is for religious and humanitarian work. But when people praise me, does it all get erased?

Dadashri: When a person gives big donations, it becomes common knowledge and everyone will sing his praise. And there are other donations that no one knows about and so no one praises the donors. In this case, the karmic fruit will remain intact for the donor. It is not worth it for you to get into all this. Your intent should not be for people to feed your pride (*maan*). That is all the intent you should have. People sang praises of even Lord Mahavir, but He would not accept them, would He? They sing praises even of this Dada; 'We' do not accept their praises, whereas these people who are hungry and want to feed their pride (*maan*), accept it readily. If you do not accept them, then where is the problem? The 'disease' enters only when you accept the praise. Nothing happens to the one who does not accept it. He will not incur any loss. The one who appreciates and encourages benevolent work will bind merit karma

(*punya*). So this is how it is behind the scene. These are all natural laws.

The one who sings praise of the good work done is doing a good deed. A seed of good intent is planted in those who hear the praise. They will feel, 'This is worth doing, we did not even know about this.'

Questioner: What should we do when we dedicate our mind, body and wealth in doing good, but some people say hurtful things about us and insult us?

Dadashri: The one who hurts and insults you is binding tremendous demerit karma (*paap*). Now, your karma gets washed and the one insulting you becomes the *nimit* (a living or non-living instrumental evidence in unfolding karma effect) in the process.

The Phenomenal Value of *Pratikraman*

Questioner: Sometimes I feel offended and hurt that I do so much and yet he insults me.

Dadashri: You will have to do *pratikraman* for him. This is simply an interaction in worldly life (*vyavahar*). There are all kinds of people in it. They will not let you go to *moksha*.

Questioner: Why should I do *pratikraman*?

Dadashri: The reason you do *pratikraman* is this: 'Him insulting me is the fruition of my karma (*udaya*) in which he

ends up binding demerit karma for himself. So I am doing *pratikraman* for him. I will never do anything again for which I become a *nimit* in someone else binding karma.'

The world is not likely to let anyone go to *moksha*. They will find a way of holding you back. If you do *pratikraman*, you will be able to break away from that grip. That is why Lord Mahavir has given all these three in *pratikraman*: *alochana*, which is to recall and confess the mistake; *pratikraman*, repentance and asking for forgiveness; and *pratyakhyan*, vowing never to repeat the mistake. He has given us all three in just one word. There is no other solution for this. Now when can a person do *pratikraman*? It is when he has awareness. Such awareness arises when he attains Gnan from a Gnani Purush.

You should do *pratikraman* so that you become free from karmic liability.

In the beginning, people used to attack me too. But then they got tired of doing so. If we respond by retaliating, people will not get tired of attacking us.

This world will not let anyone go to *moksha*. The world is full of interfering intellect. Amidst it all, if one passes through with awareness and closes all accounts of karma, then he will attain *moksha*.

Getting the Work Done Through the *Prakruti*

After attaining Self-realization, when one says, 'I am *Shuddhatma*,' from that moment on, he is *nirvikalp*; he is without the *vikalp* - the false imagination of, 'I am Chandulal.' But if he says anything other than that such as, 'I am like this,' or 'I am like that,' then that is all *vikalp*. *Vikalp* is the cause of the worldly life. I am *Shuddhatma* is the *nirvikalp* state, the state of bliss. Nevertheless, Chandulal will continue doing good deeds as well as bad ones. He will do right deeds that are helpful to others, and he will also do wrong deeds that hurt others. No one can do only helpful or only hurtful deeds. Some do more hurtful ones and some do less.

Questioner: Is that going to happen even when we do not wish it?

Dadashri: Yes, it will; so once you decide, 'I am *Shuddhatma*,' then you simply have to 'see' all these helpful or hurtful, right or wrong actions that unfold. If any good or bad results occur within, then you should not think, 'Something bad happened. My *Shuddhatma* has become ruined.' *Shuddhatma* is your real Self. This so-called helpful-hurtful, good-bad is the result of mistakes of past life (karma). You just have to keep 'seeing' those results. And this 'good-bad' 'helpful-hurtful' is the worldly, relative language. There is no such thing as helpful-hurtful in the Lord's language. ('Lord' refers to Lord Mahavir).

Questioner: Why should one even bother with it if helpful-hurtful is not in the Lord's language?

Dadashri: There is nothing to do or bother about. That is why I say 'see' (*juvo*) and do not hurt anyone. However, if you do happen to hurt anyone, then the Lord has said to do *pratikraman* for it.

Questioner: Where is the need to do *pratikraman* when helpful-hurtful is not in the language of Lord Mahavir?

Dadashri: Because the other person gets hurt. The other person should not get hurt; is that not the language of the Lord?

Questioner: But what if our intention is good and he still gets hurt?

Dadashri: Your intention may be good; regardless of what your intentions may be, no one should be hurt. If anyone gets hurt, you will be stuck with the karma. Therefore, get your work done without hurting anyone.

Questioner: People do not like hearing the truth, so what remains to be said anyway?

Dadashri: No, it is not that they do not like to hear the truth. But when is truth considered as the truth? You do not have to look at just the truth. There should be three other parts along with it also. It should be beneficial; it should be pleasant to the other person. Whether you are telling the

truth or not, it should please the other person and you should not have ill intention or self-gain in what you are saying. If, in speaking the truth, it hurts the other person, then it means that you do not know how to speak at all. The truth you speak should have the following three qualities: it should be pleasing and agreeable (*priya*), it is beneficial to the other person (*hitkari*) and it is short and simple (*mita*). *Mita* means that the other person should not feel, 'This man keeps talking continuously like a radio!' Words that please the other person are the truth. Those who have insisted on the truth have suffered invariably and consistently.

Questioner: Is flattering someone, or unnecessarily agreeing with them, considered truth?

Dadashri: That is not called truth. There is no reason to flatter anyone. It is something one has discovered; one flatters the other person because of his own mistake. Speech that comes forth should be such that it fits, is acceptable, to the other person.

Questioner: If one thinks about how the other person will take it, then there is no end to it.

Dadashri: You should not think about all that. You have to tell 'Chandubhai' to do the *pratikraman*. That is all you have to say. This is the science of Akram. Nothing will touch you if you understand this much. And whenever 'we' ask 'Chandubhai,' 'Are you 'Chandubhai' or 'pure Soul (*Shuddhatma*)?' he will say, 'I am *Shuddhatma*.' That is it.

What else is there to ask? Then if 'Chandulal' does something wrong, the only thing that happens is that his happiness will be obstructed, that is all.

It will be useful if everyone in the world likes us. If the world does not like us, then it is our own mistake. That is all you have to understand. Therefore, adjust everywhere. Otherwise, there is no end to this problem. I will say something, he will say something else; people are not likely to listen, are they? People look for something that is acceptable to them.

Many people tell me, 'Dada, you must know this,' or 'Dada, you must know that,' I tell them, 'I do not know anything. That is why I learned about the *Atma*.'

Why should we needlessly engage in discussions everywhere which have no value? Being such a busybody gets one involved for no reason at all. Being within limits is good. Excessive involvement is not good.

You should adjust to whatever is acceptable to everyone. I do not have any separation due to differences in opinion(*matbhed*) with anyone. The moment a *matbhed* occurs, I realize that it is my mistake and I immediately become aware. No matter how inappropriate and at odds your talk with me is, it is

not your mistake; the mistake is mine because why did I speak in a way as to cause a *matbhed*? So one has to see how he can adjust to the world. You may be looking out for the good of the other person, for example, in the hospital you are there only for the good of the patient and so you continue to pester him, 'Do this, don't do that.' But the patient gets tired of it and thinks, 'What is all this hassle about?'

So support that which gets the task accomplished. If one thing does not work, then try something else. And if that does not work either, try something else. The aim is to get things accomplished.

The Root Cause of Separation Due to Differences in Opinion (*Matbhed*)

We all have to learn to live in a way that does not cause any separation due to differences in opinion (*matbhed*). If any *matbhed* occurs, it is verily your own mistake; it is your own weakness for sure. The other person must find closure and inner satisfaction(*samadhan*) from you. The responsibility for the other person's *samadhan* lies with you.

What would you think if the other person does not attain *samadhan* through you? Would you not think that he lacks understanding?

Questioner: Yes.

Dadashri: If you run into a problem, change your approach so that he has no problem accepting, and that is how you get your work done. If you are an understanding person, then you will change your approach and find closure and inner satisfaction (*samadhan*) for him. You are not an understanding person if you do not change. The other person will not change. That is why I never change anyone. I tell him, 'I will change, my friend'. You have to maintain an amicable environment.

At 11 o'clock, you come and tell me, 'You will have to eat your lunch.' I ask you whether it would be acceptable for me to eat a little later and you tell me, 'No! Eat now so that we can clean up and wind up everything,' so I will immediately sit down to eat. I will adjust with you. Now those who do not adjust, the world considers as fools. If you do not adjust in everything, what opinion will the other person have about you?

What is the definition of understanding (*samjan*)? That which 'fits,' or that which is accepted, is called understanding. And misunderstanding is that which 'does not fit'; that which is unacceptable. This is all you have to understand. Then you do not have to see whether it is right or wrong, lawful or unlawful.

Questioner: Being the Self (*chetanta*) is far ahead of understanding through the senses, is it not? Conflict will never occur if *chetanta* or the Self is present, will it?

Dadashri: No, conflict (*athadaman*) must never occur. Where there is conflict, there lies a lack of understanding on your part. There is no question about *chetanta* in this; the Self is verily the Self. It happens because there is misunderstanding within. How did this misunderstanding (*unsamajan*) occur? It is because deep within, there is the root of egoism. As long as the root of the ego is there, it will keep on rising. It will harass you and cause problems for you and it will not let you rest. Therefore, you have to slowly remove the root out of there. As soon as someone says something, that root of the ego within pops up, and it does not let you be at peace. No matter how much you try to suppress it, it will not let you rest.

Instead, if you maintain, 'I do not know anything,' then as a *Shuddhatma* you are a Gnani and 'Chandubhai' is the one dealing with the worldly life.

Do You Take Adjustment or do *Pratikraman*

When there is No Acceptable Solution?

Questioner: If someone tells me to do something and gives me instructions on how to do it, but I have no faith in him, then what should I do when the relative-self (*prakruti*) does not adjust?

Dadashri: Without faith, you cannot even put your two feet on the ground. If people know that a certain area of the ground is hollow, then no one will set foot on it. Will anyone sit in a ship if they know there is a hole in it?

Questioner: After this Gnan there should be spontaneity and naturalness (*sahajpanu*), and if the need arises to adjust to the other person, what should we do if we cannot adjust?

Dadashri: If that happens, 'see' it. 'You' just have to 'see' what 'Chandubhai' is doing. That is what our Gnan says.

Questioner: If we do not adjust to the other person, is that our obstinacy (*aadayee*)?

Dadashri: No, there is nothing like that. Everything happens according to the unfolding karmic account (*hisaab*) of the other person with you.

Questioner: But the other person will feel hurt that he is not being respected.

Dadashri: Then you have to make 'Chandubhai' do *pratikraman* for that. There is no other problem with that.

How many varieties of vegetable are there?

Questioner: Many.

Dadashri: That is how this is. It is just like all the different varieties of vegetables. *Pratikraman* is the only solution for all this.

Questioner: So in such situations, should we let go or should we hang on to it?

Dadashri: Just 'see' what happens.

Questioner: Sometimes my unyielding obstinacy (*pakkad*) lasts for two to three days. The *prakruti* does not adjust at that time and I am filled with remorse about that.

Dadashri: If your relative-self (*prakruti*) is hurting or obstructing anyone, then you should make it do *pratikraman*. The *prakruti* will show You all kinds of things.

Questioner: Suppose I do not adjust at that time and the other person keeps hurting, then what should I do? Should I adjust?

Dadashri: All you have to do is *pratikraman* only. Do not adjust, and adjustment does not occur anyway. You cannot adjust even if you want to. The 'ticket (stamp) of adjustment' will not stick. It will come off no matter how many times you try sticking it. Therefore, whenever the other person is hurt or derives pleasure from you, do *pratikraman*.

It is not written anywhere that you have to adjust if someone continues to feel hurt. And one is not able to adjust

that way either. You should not have such intent (*bhaav*) or even an opinion that you want to adjust.

Questioner: I did not understand this. Please explain it again.

Dadashri: The opinion to adjust should not be there. Why should you have an opinion of adjusting when there is no possibility of adjusting? Instead, do *pratikraman*. That is the best thing to do. It is not good to have the intent to adjust either. That is all a worldly life. Whether it is in this form or that form, it is all simply only worldly interaction (*sansar*). There is no duty or religion (*dharma*) or the Self (*Atma*) in it.

Questioner: When the file has not been settled with equanimity *sambhave nikaal*, the other person feels hurt. (*Sambhave nikaal* is to settle all karmic accounts with equanimity).

Dadashri: It will settle after ten days. It may not happen today due to the heavy force of the unfolding karma, but it will happen when there is less force. You don't have to lose your sleep over it. We are *Shuddhatma*; we have to deal with our 'own' affairs and welfare first, and then if someone is hurt by you, do *pratikraman* for it. You cannot afford to get involved with anything else. If the Gnani Purush were to do what you are proposing, when would everything be settled? How many such problems are there!

Questioner: You just said that we should not even have the intent (*bhaav*) to adjust with the other person. Does that mean that it is not necessary to become preoccupied (*tanmayakar*) with the intent of adjusting with the other person? Are you telling us that we should remain superfluous in the matter?

Dadashri: There are many kinds of adjustments. Some adjustments are not worth taking at all. Some adjustments are worth taking but there is no need to maintain even the intent for it. You simply have to 'see' what is happening. In doing this much, you will become free in just one lifetime. If you are left a little debt, it will be paid off in the next life.

In this you have to make sure that your mind does not go on turning and twisting (*amde chaddhe*). If there is any matter that causes your mind to turn and twist, then put a stop to it. If the mind turns and twists, first there will be the hurt (*dukh*) within, then there will be suffocation (*ghabharaman*), and then if it continues to twist further, worries (*chinta*) will arise. Therefore, before the mind takes off turning and twisting, You should put a stop to it. This is the level (of how you should approach it).

Questioner: This is what happens. When the other person is hurt, his mind does not attain closure (*samadhan*); it remains restless!

Dadashri: *Samadhan* or closure for both parties involved

may not occur for ten years; what can you do about that? You should maintain an inner intent that 'may the other person find an acceptable solution through my speech.' Do *pratikraman* for any hurtful speech that has come out. Otherwise, there is no end to the worldly life. On the contrary, it will drag you down. If he has fallen in the middle of the lake, he will also pull you down. Maintain your safe side first and then 'do' everything. It is not worth going deep into this worldly life. This is a worldly life. Whichever way you slice it, you will find nothing but darkness. When you slice an onion, will you not find onion in every slice?

If *pratikraman* for someone does not bring forth a *samadhan* or satisfactory closure, then it will happen in the next life. But for now you should take care of your own self, and get your work done. The foremost thing you should make sure of is that you do not spoil things for yourself in trying to improve the other person. Each for his own self!

Questioner: While interacting with others in the world, how can I ensure and preserve that which is for and of the Self?

Dadashri: It is being preserved. You do not need to make effort to preserve it. 'You' just take care of 'your Self.' 'Chandubhai' will take care of himself.

Questioner: Having attained such awareness once, it will not go away, will it?

Dadashri: No, it will not. But this current time cycle is peculiar and unpredictable. It is possible for the awareness to go down even when someone merely blows dust. And alongside with it we have this science of Akram, meaning it is the science where karma still remains pending. The dirt will fly when one is in the process of dealing with these karmas. I do not have any problems because I do not have much karma left. This Akram science of ours is such that it can get rid of all the karma, but You should be ready. All the problems of the world can be destroyed; that is how powerful and energy-filled this science is.

That is so, if You remain still with it. No one can touch you if you maintain stillness (*sthirata*) of this Gnan.

This is the path of awareness (*jagruti*) and You should remain aware. If someone gets hurt, You have the solution of *pratikraman*. What else can You do? Everything else, the body, the mind and the speech, is dependent on *vyavasthit*.

The Intent to Settle with Equanimity and *Pratikraman*

Questioner: If we cannot do *pratikraman* (ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing), is it the mistake of the *prakruti*, the non-Self, or is it due to obstructing karma (*antaray* karma)?

Dadashri: That is a mistake of the non-Self (*prakruti*). And the mistake of *prakruti* does not occur in all situations. This mistake occurs in some places and not in other places. There is no problem if *pratikraman* does not occur due to *prakruti* mistakes. All You have to 'know' is what Your inner intent is and nothing else. Your desire (intent) is to do *pratikraman*, is it not?

Questioner: Yes, absolutely.

Dadashri: Despite this, *pratikraman* may not happen; then it is a mistake of the *prakruti*. You are not liable for that. Sometimes the *prakruti* will speak and sometimes it will not. It is considered a record player. If it plays, then it will play. Otherwise it may not even play. That is not considered an obstruction (*antaray*).

Many people tell me, 'I try to settle with equanimity (do *sambhave nikaal*) but it does not happen.' So I tell them, 'Arey! Settling with equanimity is not something You have to do. You simply have to harbor the intent to settle with equanimity. Whether it can settle with equanimity or not, it is not dependent on you. You just have to remain in my Agnas. Through them, a lot of Your work will be accomplished and if not, then it is dependant on nature.'

'We' only look at this much: that You have the intent of, 'I want to settle with equanimity.' Decide this much. Then, whether it happens or not, You should not concern yourself with it anymore. How long can You sit and see this drama?

When will it ever end? You should just move on. *Sambhave nikaal* (settling with equanimity) may not even happen. If our 'bonfire' did not light, we will light another one ahead. We cannot expect the fire to catch on right away. And how long can we afford to sit waiting? You have to light the matches and try to get the fire going, but what more can You do? Just let go and move on.

Questioner: If *pratikraman* occurs, does it go into *dharma-dhyan* (absence of adverse internal meditation), or does it mean there is *shukla-dhyan* (meditation as the Self)?

Dadashri: No, it is neither *dharma-dhyan* nor *shukla-dhyan*. This *pratikraman* is not a meditation (*dhyan*). *Pratikraman* cleanses you. Actually, there is no need to do *pratikraman* at all after attaining the Self, but this is *Akram Vignan*. You have attained the Self without having to work for it and so you need *pratikraman* to cleanse your past mistakes. With so many mistakes within, if they are not washed off through *pratikraman*, then they will make you restless. If your clothes get dirty, will you not have to wash them? And in the *Kramic* step-by-step path, the Self is attained only after the 'clothes' are clean, or after the non-Self has been purified. In that path, one is not likely to get any stains, is he?

One More Life to Complete Liberation(*Ekavtarī*) in the *Akram* Path

Questioner: If I do *pratikraman*, will new karma not be charged?

Dadashri: Karma is bound only if the Self becomes the doer. In this Gnan of *Akram Vignan*, there is no place for *pratikraman*. But what happens if you take a student of third grade and give him a degree of a university graduate? What would become of the grades that he has skipped? That is why we have placed *pratikraman* in the middle.

It is possible to attain *moksha* within one or two lifetimes after attaining Akram Gnan. Now the number of lifetimes that will remain will depend upon what kind of meditation (*dhyān*) there is; if continuous awareness as the Self (*shukla-dhyān*) remains, then there will not be another life. But in the Akram path, both *shukla-dhyān* and *dharma-dhyān* (virtuous or righteous contemplation; absence of adverse meditation state) occur. The internal state is *shukla-dhyān* and *dharma-dhyān* occurs externally. Why does *dharma-dhyān* occur?

It occurs because You are following the Agnas as prescribed by Dada. To be in and to remain in these Agnas is not the work of the inner state (*shukla-dhyān*); it is the work of *dharma-dhyān*. Therefore, because of the work of *dharma-dhyān*, you charge karma of one or two more lives.

**[25] This is Worth Knowing and
Worshipping**

Questioner: Now, when I 'see' the real, the kind of love that should arise towards it does not arise, and the relative has become a form of a cure. What is that called?

Dadashri: If love (here it means attachment/*raag*) arises, then abhorrence (*dwesh*) will be there on the other side. There is no need to 'do' *raag*. The Self is the only thing worth going for with total devotion (*aradhana*), and that is the place to dwell (*ramanata*). Dwelling in the pure Soul (*Shuddhatma*) means a constant awareness, constant *dhyān* of *Shuddhatma* as the Self. From now on, you have to dwell in the Self, be the Self (*swa* isSelf, *ramanata* isto dwell in). There is nothing else to be done.

Questioner: We have to 'know' the 'relative,' the non-Self, and we also have to 'know' the real, the Self?

Dadashri: No. You have to have total devotion (*aradhana*) for the real, and You have to 'know' the relative. Only the relative is worth 'knowing.' This 'real,' I have already made you realize.

The whole world is that which is to be known (*gneya*), and You are the knower (*gnata*). Your 'knower-ship' (*gnayak swabhav*) has arisen. So what more remains now? Having attained knower-ship, all You have to do is keep 'seeing' the *gneya*.

There is no need for You to maintain love for *Shuddhatma* because you have become that. Now who will

you love? Gnan,

darshan and *charitra*, or knowledge, vision and conduct respectively, as the Self, have already begun for You. Otherwise, attachment-aborrence (*raag- dwesh*) will occur towards that which you see and know (this happens in the ignorant state). If *raag-dwesh* does not occur for that which one 'sees and knows,' it is called *vitaraḡ charitra* or conduct free from attachment and abhorrence.

Now, even Your conduct (*charitra*) has become very high. This is a wonder that has happened. But it will be good if You preserve and nurture it. It will be good if you do not trade it away for something which is of much inferior value. It will be good if someone does not tempt you with a chocolate and walk away with your jewelry, meaning it will be good if you do not get tempted by worldly pleasures at the cost of this priceless Gnan. Now Gnan (the knowledge as the Self), *darshan* (vision as the Self), *charitra* (being the Self), and *tapa* (internal penance that leads to liberation), will continue to operate within You. As far as penance is concerned, you will not know where it is occurring. 'Our' Agnas are such that penance (*tapa*) is inevitable.

When 'we' travel by car, 'we' do not talk to anyone because 'we' remain in our active and alert attentiveness of the real Self(*upayog*), in the awareness as the Self. 'We' do not miss our *upayog* even for a moment.

Who would let go of such a wonderful spiritual science (vignān) once it has been placed in one's hands? Before

Gnan, one could not remain in any focused awareness (*upayog*) even for five minutes. Even to remain in forty-eight minutes (one *gunthanu*) of meditation was a major task, whereas for You, this awareness prevails naturally and spontaneously, wherever you go.

Questioner: I understand that, Dada.

Dadashri: Now stop your mistakes, meaning do *pratikraman*. Decide before you leave home that this is the only way you want to proceed; You want to remain in pure awareness (*shuddha upayog*). If You do not decide in this way, You will lose the awareness (*upayog*). And our science is great. There are no other problems or strife (*bhanjghad*).

To Dwell as the Self

Questioner: How can dwelling in the Self (*nijavastu ramanata*) arise?

Dadashri: There are two to four ways for such dwelling (*ramanata*) to occur. If you do not know any way, then if you say, 'I am *Shuddhatma*, I am *Shuddhatma*,' for an hour or two, it will happen. Thus it progresses further.

Questioner: All *ramanata* (place to dwell in) is of varying types, is it not?

Dadashri: One does whatever he knows. If it is at a gross level, one will continue saying, 'I am *Shuddhatma*, I

am *Shuddhatma*' or he takes a notebook and keeps writing, 'I am *Shuddhatma*,' in it. In doing this, even the body, speech and mind do the *ramanata*.

When one does it by saying, 'I am pure Soul,' at the gross level, dwelling in the non-Self complex (*pudgal ramanata*) will begin to leave. This is the beginning. Then one advances further within at more subtle levels, and when he asserts what He is with reference to the attributes of the Self, then that is true dwelling (*ramanata*). This gives instant reward. The bliss of the Self is experienced.

Questioner: Just as there is the 'delight' and the pleasure of the non-Self, likewise, should 'delight' and pleasure of the Self (*anand*) not express?

Dadashri: On what grounds are You non-acquisitive (*aparigrahi*)? On the grounds of this *Akram Vignan*! But you are not *aparigrahi* in your worldly interactions (*vyavahar*).

Therefore, until You become completely *aparigrahi*, you will not attain the ultimate 'thing,' the absolute Self. (The state of the Gnani Purush is complete *aparigrahi*).

Questioner: Until then, what should we do to attain the true bliss (*anand*) of the Self?

Dadashri: True bliss of the Self will arise when you recite, 'I am full of infinite knowledge (*hoon anant gnan vaado chhoo*),' 'I am full of infinite vision (*hoon anant*

darshan vaado chhoo), 'I am full of infinite bliss (*hoon anant sukh nu dham chhoo*) and 'I am full of infinite energy (*hoon anant shakti vaado chhoo*). The Self is the ocean of bliss (*anandmaya*); it encompasses all the bliss of the universe. This bliss is verily within everyone. But because of one's weakness of this awareness (*jagruti*), one does not know where it is coming from.

Questioner: Will the bliss of the Soul arise if I suppress the pleasures of the self (*pudgal*)?

Dadashri: No, there is no point in suppressing it. Those pleasures become insipid on their own. If You recite the attributes of the Self for an hour, then bliss arises immediately. This is something that gives you instant reward. Otherwise, it is also possible to be in this blissful state by 'seeing' the *Shuddhatma*, the pure Self, in everyone.

Questioner: If I see *Shuddhatma* in the other person, then will that person experience bliss too?

Dadashri: No, he will not, because there is no telling where his inner tendencies (*vruttis*) are at that moment. Who knows what he is thinking at that time? Yes, You benefit a lot from seeing the *Shuddhatma* in him. Only the Gnani Purush can 'give' benefit to the other person.

Questioner: Dada, you have talked about four kinds of *atma-ramanata*; will you please tell us those again?

Dadashri: Many people recite, 'I am pure Soul...I am pure Soul (I am *Shuddhatma*...I am *Shuddhatma*).'¹ Some do it by repeatedly writing, 'I am *Shuddhatma*...I am *Shuddhatma*,' and when they do that, even their body is engaged in that *ramanata* (absorbed or devotional involvement with body mind and speech in the Self—*Atma*)

The body, the speech and the mind, all three are present while one is writing.

And some people, even while conducting their worldly affairs with a devoted mind, dwell in the attributes of the Self (*Shuddhatma*). This along with the direct affirmation of, 'I am full of infinite knowledge...I am full of infinite energy,' is the consummate recitation (*siddha stuti*). It will give tremendous rewards.

Questioner: Dada, the effort You make for other people's happiness is beyond words. Those who suffer from the horrible agony of their misery, you make them absolutely happy; is it possible for us to become like that?

Dadashri: Yes, it is possible. But you should have that much capacity. Now, You can become one of the evidences (a *nimit*). That is why I am preparing You. Otherwise, it is not possible if you try to do it or make it happen by yourself.

Questioner: So what should we do in order to become such a *nimit*?

Dadashri: All this; everything that I am telling you to do. Before becoming a *nimit* for salvation of the world, you have to get rid of certain types of ‘rust’ (inner *kashays*).

In that, you should not have any intent of any violence (*himsak bhaav*), like getting angry, getting irritated, etc., with anyone. Actually, You do not have the real violent intent (*himsak bhaav*). These are all discharge violent intents, but when these discharge intents come to an end, that is when all these energies will open up for You. Discharge stealing, discharge sexuality, etc.; when all these discharge intents come to an end, the energy to become a *nimit* for others will arise. When all these end, You become the supreme Self(*parmatma*). These discharge *kashays* are all gone from ‘us’ and that is why ‘we’ have become a *nimit*.

Questioner: So we have to talk about getting rid of our ‘rust’ first.

Dadashri: Everything can happen with being the Self (*purusharth*) first. Having become the *purush* (the Self), one can come into *purusharth*. That is what I have done for you. From now on, whatever *purusharth* You make, is all Yours!

Questioner: I remain in my *Shuddhatma*, but at the same time, a connection with the other person’s *Shuddhatma* should also be there, should it not?

Dadashri: The benefit of seeing *Shuddhatma* in others is to increase your own purity (*shuddhi*), not to benefit the

other person. You become pure (*shuddha*) by 'seeing' the *shuddha* in others, and this is the way Your state rises higher.

Questioner: Can a connection between one *Shuddhatma* and another *Shuddhatma* occur?

Dadashri: No connection; this is a natural attribute (*swabhav*). If we take this light, then this light and then this one - if we combine all the three lights, each light's individuality will remain the same. In all this, one does not benefit the other.

Questioner: So the hurtful inner intent we have for others, does that decrease by doing *pratikraman*?

Dadashri: Our hurtful intents will get destroyed. All this is only for our own sake. Others have nothing to do with that.

[26] The Effect of Karma Dissipated by Talking with Chandulal

What remains after You attain the knowledge of the Self? You are able to see the pure Self in everyone; you can also 'see' the pure Self within you. So then what else remains? The 'wedge of karma effect,' that is, the impediment of karma effect remains. You have become the supreme Self (*parmatma*) who 'knows' everything, but then what happens? The answer is that the 'wedge' of karma is the hindrance. How can this wedge be removed? It can be removed by settling all files with equanimity.

The only solution to removing this wedge of karma effect is to deal with all the files that present themselves before You with equanimity, that is, without attachment-abhorrence (*raag-dwesh*). The action of the karma is all being carried out by the non-Self. You know, you might even end up slapping someone, but there is no *raag-dwesh* there. Even before the file arrives, You have made a decision that You want to deal with that file with equanimity. The wedge of karma effect is due to your own plan and design of past life. When that effect of karma comes along, people become needlessly perplexed. Now You have come to 'know' that 'Chandubhai' is the one getting perplexed. Do You not become aware of that?

Is this wedge of karma the same for all or is it different? It is different because everyone is different. Now if this old lady tries to teach something to this young girl, how will she understand her? 'Dada' will recognize the 'wedge' in the old lady and the 'wedge' in the young girl. 'We' can also tell how these impediments arose in them. In studying people, 'we' can easily tell what kind of past impediments people have. The current knowledge tells You that all this is wrong; this cannot be 'Yours.' But what can You do when those 'wedges' of karma effects express? You have no choice but suffer-experience them. They will give bitter and sweet experiences. They could be sweet at times and bitter at other times. Do you like to experience pleasure?

As long as you find sweetness in your likes (*gamo*), the bitterness in the dislikes (*ungamo*) will remain. The moment the liking (*gamo*) for pleasure ceases, the dislike (*ungamo*) towards pain, will come to an end. How long will there be a liking for pleasure? It will last as long as the opinion that 'true happiness, bliss, lies only in *moksha*,' has not become strong enough. This opinion still remains weak. Hence, you need to keep reminding yourself that, 'real pleasure, bliss, lies in *moksha*, and everything else is false.' Every other moment, 'You' should keep reminding 'Chandubhai' and make him understand this. If you are all alone in a room and no one is around, You should tell 'Chandubhai,' you should talk to him, 'Chandubhai! Have a seat, understand these facts!' When there is no one around, who is going to know what kind of a drama you are doing? If there is someone else

in the room, he will wonder whether you are crazy. Hey, you! I have not gone crazy; in fact, I am removing the craziness that is there.

Another person may still comment, 'You are talking to Chandubhai; what kind of a person are you? Are you not Chandubhai yourself?' Therefore, when you are alone in your room, all by yourself, close the door and speak to Chandubhai, 'Have a seat Chandubhai, let us have a talk; what do you gain from doing this, and that? Why don't you become one with Me? There is endless bliss with Me!' Chandubhai is separate from You and hence You have to say all this. Just like we have to make young children understand, similarly 'Chandubhai' needs to be told. Only then will he shape up.

Samayik in Front of the Mirror

Have you ever scolded Chandubhai in the mirror? Have Chandubhai sit in front of a mirror and tell him, 'You have done a good job of printing books, giving donations to propagate this Gnan; but you also do other things such as this and that. Why do you do this?' Should You not talk to yourself this way? Instead of just Dada telling Chandubhai, if You too were to talk to him, he will listen. He will accept it more if it comes from You! What goes through your mind when Dada tells you things? 'Why does Dada tell me things when 'the one within' who is close to me does not say

anything?' Therefore, You should scold 'Chandubhai' yourself.

You know how to see mistakes in others but you do not know how to see even a single mistake of yours. However, You do not have to get rid of the mistakes; You just need to scold 'Chandubhai' a little. You already know your, Chandulal's, mistakes so now You need to scold 'Chandubhai' gently. He is meek and humble, but at the same time he is also very proud. He is pride-filled (a *maani*) in every way. Therefore, if You coax him and appease him a little, Your work will get done.

Now when will You practice such a scolding? You may hire one or two people at home to do the scolding, but they will not scold you genuinely, will they? Only genuine scolding will bring forth a positive outcome. Fake scolding will not bring forth results that will work. When anyone scolds you, should You not take advantage of that? But you do not know how to arrange for something like this!

Questioner: I would not like it if there were someone around to scold me.

Dadashri: You do not like that. But if there were someone to scold you all day long, then You would know how to deal with him. You will feel that since it is an everyday event, there will be no end to it. Instead, it would be better if you were to withdraw into your 'cave,' the Self.

Talking with and Correcting the Self in the Mirror

Questioner: You have said, 'I am not a worldly being (*jiva*), but I am a liberated being (*Shiva*)'. But such a separation does not exist.

Dadashri: It does not let go of its nature (*bhaav*); it will not give up its right, will it? Therefore, you have to coax and persuade it in order for him (the relative-self) to understand and get Your work done. That is because the relative-self (*pudgal*) is naïve (*bhodu*) and straightforward. What is the nature of the *pudgal*? It is naïve and straightforward. Therefore, You can trick it into the right way. Both the worldly being (*jiva*) and the liberated being (*shiva*) are separate, are they not? When it comes into *jiva bhaav*, 'I am Chandulal,' it will eat potato chips and everything else, and when it comes into *shiva bhaav*, 'I am pure Soul,' He will do *darshan* (be one with the Self within; state of Oneness of the perceiver and the perceived; right belief; right vision of the Self)!

Questioner: But is the mind of the *jiva* independent?

Dadashri: It is absolutely independent. Have you seen your mind when it becomes confrontational? Hey! If the mind is truly 'my' mind, then how can my mind fight with me? Can you not tell whether or not it is independent when it becomes confrontational?

Questioner: There is no control over speech and hence there is no control over the mind.

Dadashri: You have no control over that which confronts you.

Before you believed, 'I am a *jiva*.' That belief is now fractured and now you know that, 'I am *shiva*.' *Jiva* will not let go any of its nature and rights. But it may let go of everything if you persuade it. Just as it is affected by bad company (*kusang*), it will be affected by good company (*satsang*) too. Therefore, it is so good that it will give up everything if persuaded! Now what You have to do is sit Chandubhai down and talk to him. Tell him, 'At age of sixty-seven you have been attending *satsang* and everything. You pay good attention to it. You are doing a good job!' Along with that, You also need to make him understand and advise him, 'Why do you care so much about the physical body? Whatever happens in the body; let it. Why don't you come over on this side of the table with Me! You will have endless bliss with Me.' You need to say this to Chandubhai. When you seat Chandubhai in front of a mirror, will You or will You not see him exactly as he is?

Questioner: My internal conversation with him continues for hours.

Dadashri: But while you are conversing with others, he also has the other 'phone, the k's,' the *kashays* within, that take over. Hence you need to have him sit before a mirror

and talk to him loudly, so that he does not answer any other 'lines.'

Questioner: How can 'I' make myself sit in front of the mirror?

Dadashri: If you seat 'Chandubhai' in front of You and keep scolding him, he will become wise. When you scold him Yourself by saying, 'Chandubhai, how can you do this? What nonsense is this? Do something good now that you have started to.' What is wrong in saying this? Does it feel good having to listen to someone else telling you off? That is why 'we' ask You to scold Chandubhai, otherwise everything continues in ignorance. What this *pudgal* is saying is 'you became a *Shuddhatma* but what about me?' It is staking its claim; it has a right too. It

also wants something. So, persuade and coax it. It is simple and naïve (*bhodu*); naïve because in the company of fools he will become a fool, and in the company of the wise, he will become wise. With thieves, he will turn into a thief! As is the company, so is what he becomes! But he will never give up his right.

You need to seat 'Chandubhai' before the mirror and carry out this process. In the mirror, You can see his face and everything else. Thereafter, you need to tell 'Chandubhai, 'Why did you do that? You shouldn't be doing this. Why do you create separation due to difference of opinion (*matbhed*) with your wife? Why did you marry her if you wanted to do this? Why are you doing all this after marrying her?' You need to tell him all this. Scolding and persuading him in this way in front of the mirror for an hour would greatly increase the energy. This is considered the greatest introspection, 'seeing within' (*samayik*). Would You not know 'Chandubhai's' every mistake? Whatever mistakes You see, seat Chandubhai in front of the mirror for an hour and tell him about all those mistakes. That is the greatest *samayik*.

Questioner: Would it not work if I spoke to the mind within for an hour, instead of talking to him in the mirror?

Dadashri: No, it does not work. You should be able to see Chandubhai in the mirror. You will not learn to do it if you do it in your mind. Only a Gnani Purush can do it all by himself. But you will need to be taught in a child's language

(basic approach). And it is good that you have this mirror, otherwise you would have to spend hundreds of thousands of rupees to buy one. It is good that mirrors are inexpensive nowadays! In the time of Lord Rushabhdev, only emperor Bharat had a hall of mirrors constructed! And these days you can see huge mirrors everywhere!

This is all a theory of subatomic particles (*parmanus*) which are indivisible. But much more work will get done if *samayik* is done sitting in front of a mirror. But no one does that, do they? When 'we' tell you, you remember this once or twice, but in due time you will forget!

After Self-realization, One is Neither a Female nor a Male

Lord Rushabhdev (the first of the 24 *Tirthankars*, fully enlightened beings who were born on this earth; he is also known as Aadinath Bhagwan, or Aadam) gave *Akram Vignan* (the shortcut 'elevator' path to Self-realization) to emperor Bharat, but it wasn't until he took the help of the Hall of Mirrors that it worked out for him. In the Hall of Mirrors, his ring came off his finger, and when he saw his fingers in the mirror, they looked different to him. He wondered why only this finger was different as compared to the rest. He then realized that a ring was missing on that finger. Thus began a thought process of whether the finger appeared beautiful because of the ring! This went on until he attained absolute knowledge (*keval gnan*)!

He started thinking whether the finger appeared beautiful because of the ring or because of him. Thus he realized the true nature of the Self. Then he started realizing, 'This is not mine ...this is not mine ...this is not mine,' and in doing this, he attained *keval gnan* in the end. Therefore, You should take full benefit of the mirror in a room. Ours is the *Akram Vignan*. Anyone who takes advantage of it will indeed accomplish his work. But no one knows about this, do they? It does not matter whether one does not know the Self, but the enquiry in front of a mirror will be a great help.

Questioner: You give this Gnan to many people. It instantly fits few people while for the rest, no matter how hard they try, it does not fit them. So what energy are they lacking?

Dadashri: It is not a lack of energy. The wedge (impediment) of karma he has brought with him is crooked, whereas the 'wedge' in others is straight. The one with a straight 'wedge' will be able to remove it easily himself, whereas the one with a crooked one, no matter which way he pulls, it will not come out. Our 'wedge' was straight and it dislodged instantly. 'We' know no crooked ways or deceit. 'Ours' was absolutely open and clear! Whereas you, you might have learned some crookedness and deceit. Although you come from a good family, what can you do when some of the crookedness set in during your childhood? If a nail is crooked, then it will take strength and time to remove.

Women by nature have some deceit (*kapat*) within. They are not straightforward within, which is the reason why they have become female in this life. Now, after attaining the Self, there is no such thing as the female gender, is there? But because the 'nails' are crooked, removing them takes time, does it not? It wouldn't take much time if they were in straight! The men are naïve and straightforward (*bhoda*). A woman can easily convince a man, and she will know it too. She will know that she has convinced him so now he will go out. A slight deceit (*kapat*) resulted in *Tirthankara* Mallinath to be born as a woman in the final life! This happened even though deception occurred naturally and spontaneously! Deceit (*kapat*) will not spare anyone! After attaining Self-realization, one is no longer a male or a female. One has become *Shuddhatma*!

The Influence of Wrong Company

Despite not having the desire, a man goes out and inevitably falls into bad company(*kusang*); one is never immune from the influence of bad company. Many people claim that in spite of being in the company of people who drink alcohol, they will never drink. But from the very start of moving in such company, they begin to drink. The nature of any interaction or association cannot refrain from painting its true colors on you. So abandon such company.

In fact, the *pratiti*, the conviction of the pure Self, has really occurred within you, but bad company (*kusang*) and its

effects prevents the taste of true experience (*anubhav*) from coming through.

The real test comes when someone at home becomes angry and you react in anger too; then you should realize that you still have weakness.

[27] Atkan: Major Blockade in the Path of Liberation

Dadashri: Do you ever experience excitement with the temptation of pleasure (*galgalia*)?

Questioner: When Sunday comes and it is time for betting on the horses, *galgalia* occur inside me.

Dadashri: Yes, why does that happen on a Sunday and not on a Saturday? Only when matter (*dravya*), place (*kshetra*), time (*kaad*) and intent (*bhaav*) come together do you experience this excitement (*galgalia*).

Each person has been left dangling and stranded from infinite past lives; each has been stranded in his own major inner obstruction (*atkan*) which inevitably blocks spiritual progress. One gets stuck in it. Why has one been stranded since time immemorial? Why is there still no solution for it? It is because one has some kind of *atkan*. Everyone has a different *atkan*.

Do you understand this *atkan*? A smart, care-free horse pulling a carriage comes across a grave of a Muslim person covered with a green cloth. The horse will stop as soon as it sees the green cloth. Why is that? It sees the green cloth on the grave and sees it as something new and gets startled. Then, no matter how much the owner strikes it, it will not move forward. Then he may have to strike, coax or put blinders on him and take him across. But the next day, the horse will get stuck at the same place. That is because there is an *atkan* (major blockade of inner obstruction) within him. At that time he forgets everything; he forgets who he is; he forgets his knowledge (*gnan*). If

the owner hits the horse, it will even roll the carriage over.

Likewise, if a human being becomes deluded (*murchhit*) with what he sees, an *atkan* (major blockade of inner obstruction) is formed there. That *atkan* will not go away; he may be someone who is not likely to become deluded anywhere else, but when he comes to that particular 'place' of his inner blockade (*atkan*), he will become deluded again. He will forget the Gnan, his awareness and everything, and he will make mistakes. That is why Kaviraj says:

'One dangles because of the inner blockade, the dangling leads to wandering.

On the problem of wandering, spray the liberating medicine from the feet-grace of the GnaniPurush'

'Atkan thi latkan, latkan thi bhatkan.

Bhatkan ni khatkan par, chhaton charan-rajkan '

Now if one wants to escape from the life after life wanderings, then surrender at the feet of the Gnani and bring about a solution so that the fear of *atkan* no longer remains.

The Gnani Purush Removes Atkan

So there is a major blockade of inner obstruction (*atkan*) in everyone and that is why he is stuck here. One has to look for that *atkan* and find out its nature. It causes wandering for endless lifetimes. That is the only thing, nothing else. *Atkan* means to become deluded (*murchhit*). It means to lose the awareness of the Self. *Atkan* does not apply to every situation in life. When one leaves home, he does not get into quarrels everywhere; he does not do attachment-abhorrence (*raag-dwesh*) everywhere. I give this analogy of the horse for your understanding. One can find one's *atkan* if one looks for it; he will discover where he becomes deluded, he will discover in which instances or places he loses the awareness of who he is.

Questioner: Does this *atkan* mean obstinate insistence (*pakkad*)?

Dadashri: No, not obstinacy or insistence. Obstinacy goes into insistence. In *atkan* one becomes deluded (*murchhit*) whereby he loses Gnan and awareness of who he is; while in obstinacy, Gnan and awareness are still there.

Every human being has a weakness, does he not? Due to this attribute of weakness, one continues to suffer. Once his weakness goes away, he is liberated (*mukta*). But it is not easy to get rid of this weakness of blockade (*atkan*). Who can remove it? No one can remove it except the Gnani Purush, One who has realized the Self and is able to do the

same for others. The GnaniPurush exposes the weakness and removes it for us. No matter what kind of a 'horse' gets stuck, the Gnani will take it forward. He will do whatever it takes to make it go forward. Otherwise, the horse will not budge even if you were to 'kill' it. And it is not just the horses, but the elephants too; if they encounter an *atkan*, they will not budge either.

Questioner: But, Bhagwan (Lord), is it because of some strong effects of karma (*samskar*) that have brought us here at your feet?

Dadashri: It is because of the karma effect (*samskar*) that all these things have come together. Who will help you get rid of them? Who liberates you from the inner blockade (*atkan*)? Who sets you apart? Therefore, recognize the nature of *atkan* and where it lies. Then remain very alert and aware there. Have you recognized your *atkan*? Have you recognized it from all the sides, all around? You should be able to recognize it right away; even when it moves from behind you, you should be able to say, 'There goes the *atkan*!' Yes, that is how alert you must remain!

Only the Gnani's *mahatmas* (those who have received Self-realization through the Akram Gnan Vidhi) search for the inner blockade (*atkan*); others do not. Naïve and guileless (*bhoda*) people have simple *atkan* which can be easily removed, and a deceitful person will have a deceitful *atkan*, which is very difficult to remove.

Atkan is so Deluding that it Blocks Bliss and Liberation

Now everything should be clear within. This Akram Gnan that we have is such that You can remain in constant bliss, if You want to. Therefore, You have to look for ways to see how you can be free of the *atkan*. You should even do *alochana* (recall mistakes), *pratikraman* (ask for forgiveness for the mistakes) and *pratyakhyan* (decide never to repeat them), in order to get rid of them. (These three together are also called ' *pratikraman*'). Before, when there was no happiness, one was bound to remain in *atkan*, isn't that so? But what is the need for it once this bliss arises? Why does real happiness not arise? It is because of the *atkan*.

Questioner: But, Dada, when one has the experience(*anubhav*),awareness (*laksha*)andconviction of the Self (*pratiti*) twenty-four hours a day, is *atkan* even an issue?

Dadashri: No, everyone experiences that, but there is blockade (*atkan*) within, is there not? Should one not search for it to see where it lies?

The whole world will be attracted to you and appreciate you after *atkan* leaves. The mere sight of you will make them happy. It is because of this *atkan* that bliss (*anand*)is not experienced.

Does a mirror show only one person's face or does it show everyone's face? It will show the face of anyone who comes before it. Therefore, if the inner state clears up just like a mirror, then it is worth it.

People are not attracted to you because of the *atkan* within. Attraction should occur, and then the words that come out will be considered the eternal words (*brahmavakya*). Therefore, find out where the *atkan* lies. Others too have the experience, awareness and conviction (*anubhav, laksha* and *pratiti*) of the Self, but why does the attraction not increase? Should one not become attractive to others in this world? Instant attraction means instant; it should not appear to be 'on credit,' should it? So you should look for all the reasons within. *Atkan* is such that if one does not see a 'hotel' (that which tempts him) for ten days, then there is no problem, but the minute he sees one, he will run into it. Circumstances come together and he is tempted and tickled!

If you have helped someone stop drinking alcohol, then when he sits in *satsang* he will feel at peace. He will forget alcohol for several days, then one day he goes out with you for a walk and he reads a sign, 'Liquor Bar,' and immediately a change will come about within him. He feels that temptation of exciting pleasure (*galgalia*) within. He will somehow deceive you; he will tell you he has to use the restroom and that he will be back in a little while. Hey, you! You are talking about using the restroom now? You will

understand that he has been aroused. He will somehow manage to find an excuse to slip in through the back door and take a shot or two of alcohol. Only then will the *atkan* leave him.

Do you understand this *atkan* (inner blockade)? *Atkan* will make you deluded (*murchhit*); make you lose awareness. For the duration of that period, five to ten minutes, one loses all awareness of Gnan and vision (*darshan*) of the Self; it renders one completely deluded.

Atkan versus Heavy Karma

Questioner: Is *nikachit karma* (karma that is so heavy that it has to be suffered) the same as *atkan*?

Dadashri: *Atkan* is much heavier than *nikachit* karma. *Nikachit* is of a lower level. *Nikachit* karma means that you have no choice but suffer its effects, whereas with *atkan*, not only do you have to suffer it, but in the process it will create another mess for you to suffer. In *nikachit* karma, with Gnan you can only become free after suffering through its effect. Even though you do not want to, you will still have to suffer it. Therefore, there is no problem with *nikachit* karma. *Nikachit* karma is a kind of a punishment for you. Once you serve your punishment, you are done with it, but there is a big problem with *atkan*.

Questioner: Is that which is known as 'current karma' which will give effect in the future (*kriyamaan*), in *Vedanta*

(Hindu scriptures)?

Dadashri: Not *kriyamaan*. There are some karmas that can be removed just by thinking, some are removed with meditation (*dhyan*), and there some that you have no choice but suffer them, even if you do not wish to. Those are *nikachit* karma. They are sticky karma whereas this *atkan* is such that it creates another problem. So for *atkan*, one has to keep 'seeing,' with much awareness, to bring it to an end. That is why these boys, at a very young age, have started spiritual effort (*purusharth*) of getting rid of their *atkan*.

Purusharth and Parakram

Questioner: If we make the effort to destroy the *atkan*, will it give rise to extraordinary spiritual effort (*parakram*)?

Dadashri: You can only make an effort to get rid of your *atkan* if you put in extraordinary inner energy (*parakram*). Going after the *atkan* is itself a *parakram*. One cannot get rid of the *atkan* without *parakram*. That is the job of a '*parakrami purush*,' one who is able to come into *parakram*. With the Gnan I have given you, you can do *parakram*.

Nikachit karma has to be suffered; nothing will deter it, but at least no new or additional problems arise after or during the suffering because one does not have a desire to enjoy or endure effects. If one gets to eat a mango, he will eat it, and if he does not get to eat one, then that is fine too. One will have to taste the mango; he will have to eat it, even though he does not want to. He has to do this because of *pudgal sparshna*, pending account of the non-Self. No one can do anything about it.

In *atkan* (inner blockade), there remain hidden desires within. Therefore, in this era of the current time cycle, in the presence of the Gnani Purush one should eradicate all one's *atkan* from its roots. And it is possible to do so. Everything can be cured in the presence of the Gnani Purush. The presence of the Gnani Purush is defined by the eradication of all disease! Do you like *atkan*?

Questioner: No, having learned about what *atkan* is now, it pricks like a thorn; how could I like it?

Dadashri: Yes, it is bothersome like a thorn. It is called the mightiest thorn of illusion (*mayashalya*)!

Questioner: On the one hand the blockade/*atkan* continues within and I am aware of it, and on the other hand, the mind likes one thing and it does not like another. It all takes place simultaneously.

Dadashri: Yes, but *atkan* is *atkan*. One should uproot it and eradicate it forever. You should remove it from its main root so that there is no chance for it to sprout again. And it is possible to do so through extraordinary spiritual effort(*parakram*)!

Questioner: When this blockade/*atkan* comes, is 'Dada' also present at that time? Then what if I say, 'Look, Dada, what is going on'?

Dadashri: *Atkan* makes one deluded (*murchhit*) and unaware. At that time, 'Dada' does not remain as your awareness. *Atkan* will make you forget Dada. It will make you forget the Self and make you lose awareness (*laksha*). Awareness will not remain. If 'Dada' remains present, it is not called *atkan* but it is *nikachit* (karmas that will give their effects; you will have to experience them).

Questioner: What should we do if we come to know later that it was *atkan*?

Dadashri: You have to recognize that; that is a delusion (*murchha*). You will have to do *samayik* for that. Just like everyone here, in the *samayik* you will have to put *atkan* and its phases on the 'stage.'

Questioner: When a young boy does not get a bat and a ball to play with, it will play on his mind; he will throw a tantrum. Is that considered an *atkan*?

Dadashri: No, that is not *atkan*. *Atkan* is what has caused one to wander for endless lifetimes. This bat and ball is only for a short while. It will last until he is five to seven years old, only as long as he is a child. Once he gets involved in business, there will be no trace of it, whereas *atkan* will remain forever. It will remain from age fifteen until he is an old man!

Questioner: It is possible to remove *atkan* through spiritual effort (*purusharth*) and extraordinary spiritual effort(*parakram*), is it not?

Dadashri: Yes, it is all possible. That is why 'we' alert you that one can do *parakram* where he has attained the Self and has become a *purush* (the Self); there is *purusharth* there. One is able to do *parakram*, therefore, now get Your work done. It is dangerous to get stuck again, so find the ultimate solution (*uke*) here.

Any kind of *atkan* (internal blockade) can take hold as long as one has not realized one's bliss of the Self. Now that You have attained the bliss of the Self, you do not need the support of external pleasures and happiness. Therefore, put aside all other forms of pleasure. Bliss of the Self and external pleasure can not arise together. Therefore, find the *atkan*.

Experience (*anubhav*), awareness (*laksha*) and conviction (*pratiti*) prevail for everyone; that is not the fruit of *purusharth*. They are the fruit of 'Dada's' grace. Now when

can you call something a *purusharth* and a *parakram*? It is when the 'rope' you are hanging from, the rope that makes you wander life after life, breaks. To break this, You have to do *parakram*. What you have attained is the result of your merit karma (*punya*) of the highest order. Through these merit karmas, you attained the Gnani's grace and through the Gnani's grace, you have attained the Self.

Your speech will be liked by everyone when the *atkan* leaves. There is nothing wrong with what you say, but because of the *atkan*, it does not come out as it should. Speech is hampered and unnatural due to the *atkan* within. It will not even produce a liberating smile (*mukta-hasya*) on your face. Once the *atkan* is gone, your speech will be good and your smile will radiate with liberation. Therefore, get rid of the *atkan* and do salvation of the world (*jagat kalyan*).

The speech (*vani*), the conduct (*vartan*) and the humility (*vinaya*); these three should become such that they win over the mind and the hearts of others. When that happens, then realize that You have begun to become like 'Dada.' Thereafter, there is no problem. Then You are safe; You have a safe side. Therefore, these three - speech, conduct and humility - must become directly visible to others. Without these attributes, one cannot verify whether something is authentic, can one?

Extraordinary Inner War against Atkan

Have snacks, eat whatever you want; you have to do that anyway. 'Dada' has not objected to you having snacks. But what has left you stranded and dangling? Look for that *atkan*. And if that connection is still there, tell me about it. If it is something you cannot tell me, then find out what it is, and if you go after it and do extraordinary spiritual effort (*parakram*), then it will be fine. For that, get Gnani's blessings (do *Vidhi*) here, and in your mind ask for the energy to do so; then the energy will manifest within. There is nothing else.

Nikachit (karma that has to be suffered) will not let you off. *Nikachit* means that you have no choice but suffer through the effects (fruit of the karma) no matter how desperately you do not wish for it. Even when you feel, 'I do not want anything now,' the karma that will drag you into it is called *nikachit*. With whatever inner intent (*bhaav*) it was bound, it will dissipate with the same *bhaav*. Therefore, there is no problem even with *nikachit* karma. This whole worldly life (*sansar*) is nothing but *nikachit*. Now a man may not have any interest in sex or a woman may not have any interest in sex, but they have no choice but suffer through the act. That verily is called *nikachit* karma. The problem, however, is with *atkan*. One needs to 'see' where he still gets excited with temptation of pleasure (*galgalia*). That is where one loses awareness and becomes deluded (*murchhit*). Do you understand the word *galgalia*?

Questioner: I have heard the word, but I haven't understood it exactly.

Dadashri: If a boy from a very respectable family gets into a habit of dancing in plays and theatre, and someone switches his interest and takes him away from the dancing, he may not have a problem for a year or two. But if he happens to pass by a theatre and reads the billboard, he will have *galgalia*. The old habit and delusion will overcome him. It will make him lose awareness and he will lie to you and somehow get in. He will not even have awareness of what lies to tell.

Therefore, as long as one does not have bliss of the Self, he will remain absorbed in some 'happiness' or other. But after one receives *Atma Gnan*, the knowledge of the Self, how wonderful is the bliss! You can keep that 'bliss' however you want. It is possible to remain in *samadhi* (the state of being unaffected despite all external turmoil and maintaining oneness with the pure Self). Therefore, it is possible to get rid of those other things. Our Gnan is such that if one remains constantly in the five Agnas, he can experience the same state as that of Lord Mahavir. Why does one not experience that? It is because of the force of his past life's karma. You may want to go north but the boat will take you south. Even then, You will be aware that that You want to go north but it is taking you south. You should never lose that awareness (*laksha*), and if on your way another boat owner shows you a few bottles of alcohol, and *galgalia* will

arise within, then there is a problem. Then you will forget north and make a home right there. That is called *atkan*.

That is why 'we' are telling You to become free from every aspect of the worldly life. You have now become a *purush* (the Self) and, therefore, You will be able to do *parakram* (extraordinary spiritual effort) to remove a major blockade (*atkan*). Otherwise, man is entirely dependent on his *prakruti* (the non-Self), which is like a 'top,' a spinning toy. You have now become free from that state as a 'top' and have attained the energy to do *parakram*. You are now able to do self-*purusharth* and self-*parakram*. Furthermore, the Gnani Purush is with You, so where is the fear?

Questioner: Do we have to stay with you for that?

Dadashri: No, it is not a question of staying with me. But you should remain in touch increasingly, should you not? By staying in touch, will You not know that it went away? But how would you know if you stay away? And when you remain in touch, the energy to cure that disease will also arise. It is not

easy to remove the *atkan* and do *purusharth* through your own energy. *Parakram* can be done only when you take the energy from here.

First of all, you cannot recognize an *atkan*, or what form it is in or what its characteristics are. Therefore, you have to find the *atkan* by looking at the *galgalia*, where and under what circumstances they occur. Where does it make him, Chandulal, lose his sense (*saan*) and awareness (*bhaan*)? That is all you have to 'see.' How do you have to take care of this Chandubhai now? Tell him, 'You may eat and drink whatever you want. Follow Dada's Agnas. If there is any weakness in that, we will see about that.' But 'You' have to see where Chandulal has excitement with the temptation of pleasure (*galgalia*)! Keep an eye on him like a private detective because he has been stranded and left hanging, life after life, in the world due to his blockade impediment (*atkan*). And that *atkan* does not leave. Right now, because the Gnani Purush is here, he can free you from the *atkan*.

The Biggest Atkan is that of Sex

Laghuraj Maharaj, disciple of the Gnani Purush Shrimad Rajchandra, also known as Krupadudev, wrote to Krupadudev from Surat stating that he wanted to come to Bombay to do his *darshan*. So Krupadudev wrote back, 'Bombay is a city of illusionary attractions (*mohamayi*). It is not suited for saints/religious teachers (*sadhus/acharyas*).

Here, illusion (*moha*) will possess you from wherever you look. If it does not get to you through the mouth, it will get to you through your eyes or ears. If not, then it will get you even from the holes in the body where air comes in and goes out! Therefore, it is not worth coming here.' What did Krupadudev name this place? He called it a *mohamayi* (illusionary attractions)city. I have given you Gnan in such a city, but does that mean that all the illusion (*moha*) has gone away? No, it is still a '*mohamayi*' city that will delude you.

That is why 'we' tell you that the five senses are not a problem. But if you even think about sex, then do *pratikraman* immediately, on the spot. And then later, do a hundred, two hundred *pratikramans* for it.

However, if you happened to go to a hotel for food (indulged your taste buds) and failed to do *pratikraman* for it, then it is fine. I will make you do that *pratikraman*. But make sure you do not get infected by this disease of sexual pleasure. This is a dangerous disease. What is the cure for this disease? The answer is that wherever a man has an *atkan* (blockade), there lies the disease for sure. For some men, when they see a certain kind of a woman passing by, changes (*galgalia*) occur within them. In reality, everyone is made up of flesh and bones, but one has an attraction for certain kind of a woman which occurs from within (a karma effect). Therefore, he will be attracted. Does he feel attracted to all women? No. But as a human, he has the old

habit of being attracted to a certain shape and form (*roop*). 'How beautiful are these eyes! They are big, beautiful eyes!' Hey, you! Even the bulls have big and beautiful eyes! Why are you not attracted to a bull? And he will say, 'But that is a bull whereas this is a human being.' Hey! These are places of entrapment!

Being Free from the Major Blockade (Atkan) of Sexuality

Therefore, whichever 'shop' (sexually attractive person) you get entangled with, the pure Soul (*Shuddhatma*) within that 'shop' is verily the one who will liberate you. So, do *pratikraman* and ask the *Shuddhatma* within 'that' person to free you from this topic of non-celibacy (*vishay* of *abrahmacharya*); to free you from sexuality and sexual impulses. If you try to become free from this problem of sexuality by other non-specific approaches, it will not work. Only the *Shuddhatma* within that 'shop' is the one that will liberate you, and this is the precise method (*Vidhi*).

Now there are not many such 'shops' that attract you. There are only a few such 'shops,' but the one who is faced with many such 'shops' must make an increased and greater intense spiritual effort (*purusharth*). But whoever has only a few such shops should clear the account and make it exact - 'see' it, as it is, the relative and the real. There is nothing wrong in eating and drinking, but the problem is with sexual interaction through thoughts, speech and acts (*vishay*). Male

vishay and female *vishay* (male and female sexual interactions) are both factories that give rise to enmity and revenge(*veyr*), life after life. Therefore, bring an end to it in whichever way You can.

Questioner: Is that what you mean when you tell us, 'Get your work done'?

Dadashri: What else? Get rid of all these diseases that are within! I am not telling you to *do* anything. I am just telling you to know (*janavoo*)it. This *gnan* (knowledge) is worth knowing, it is not worth doing. (Dadashri uses the word *gnan* for three types of knowledge: Gnanwith capitalized 'G' is the knowledge of the Self. The second *gnan* is the knowledge of cause and effects, life after life, and the third *gnan* is the worldly knowledge of human beings). The *gnan* that one knows (*jaanyu*)as an experience cannot refrain from producing the desired results, for sure. Therefore, You do not have to *do* anything. Lord Mahavir had said that in the 'religion' of the ones who are on the path of liberation (*vitaraḡ dharma*), there is no 'I am doing, he is doing and they are doing (*karomi, karosi and karoti*),' respectively.

Can you or can you not know what your *atkan* is?

Questioner: I will know it immediately.

Dadashri: When you come to 'know' a *lafu* as a *lafu*,then it will fall away (*lafu* - a file or an event related to

a file; a file is a karmic event or person, which is very difficult to be free from as it possesses you). Similarly, when you know *atkan* as *atkan*, it will fall away. Lord Mahavir asks, 'Did you 'know' the *atkan*?' One will reply, 'Yes.' So the Lord says, 'Then you are free.' So it is up to You to see which 'room,' the Self or the non-Self, you want to sit in. If there are pebbles and stones flying outside, you have to sit in your own 'room' until the bell rings to inform you that it is clear for you to come out; then You should come out.

Questioner: When we talk about spiritual effort (*purusharth*), is the part of subtle understanding considered *purusharth* and does 'letting go of the reins of the senses (*indriyas*)' fall under this?

Dadashri: At the start of the morning, say five times with a pure inner intent that You are 'letting go of the reins of the senses.' Then simply see the free reins for one whole Sunday! But, instead, one worries, 'What will happen, what will happen?' Hey! Nothing is going to happen; you are a God. What can possibly happen to God? Should you not have enough courage from being a God? (Tell yourself) 'Dada has given me the state of Godhood.' Such is this Gnan that you have become a God. As yet, you are not getting the full benefit of it. What is the reason for this? It is because You are not even testing that state, are You? You do not use that state... but what if You try to remain that way a little?

Questioner: So to remain desire-less and uninterested in the pleasures of the five senses; is it the same as living without opinion (*abhipraay*)?

Dadashri: You should be completely free of opinions. There should not be any opinion whatsoever. If you have the slightest opinion, if it is hiding somewhere, then You should remove it. The opinion, 'There is pleasure in the worldly life, there is pleasure in these five senses,' should not remain at all.

And those opinions cannot be 'Ours,' they are all of 'Chandubhai.' 'I' am the pure Soul(*Shuddhatma*) that 'Dada' gave me' and *Shuddhatma* is *parmatma* -the supreme Self. It is important to understand this much. These five Agnas that have been given to You – they are for the protection of the *Shuddhatma*, the state of the Self.

Factory of Vengeance

The law of settling with equanimity (*sambhave nikaal*) says that whatever it takes, You should settle with the other person without binding/causing a new karma of vengeance (*veyr*). Become free from the karma of vengeance. There is only one thing worth doing here, and that is to ensure that vengeance does not increase and multiply. And what is the main factory for producing vengeance (*veyr*)? It is male and female sexual interaction.

Questioner: How does that bind vengeance? How is a seed of vengeance for infinite lifetimes planted?

Dadashri: It is like this: If we can put some kind of medicines in a dead man or a dead woman and make them look as if they are alive, then having a sexual interaction with them is not a problem. With them, you will not bind vengeance because they are not living. However, these are living beings and so you will bind vengeance.

Questioner: Why is vengeance bound there?

Dadashri: It is because the opinions (*abhipraay*) of the two are different, that is why! If you say, 'I want to go see a movie,' she will say, 'No I want to go to see a play.' Therefore, the timings (opinions) do not match. If the timings match exactly then go ahead and get married!

Questioner: Nevertheless, there are some people for whom whatever they say they want, it does happen.

Dadashri: That happens to one with lot of merit karma (*punyashadi*); his wife will always remain obedient to him! She will not have anything of her own, she will not have any opinions of her own; she will always remain surrendered.

What it is, is that I have given this Gnan to worldly people; to married couples. I have not told anyone to become ascetics and renounce everything. But I have asked them to settle whatever 'files' they have, with equanimity. I have told them to do *pratikraman*. I have shown them these two ultimate solutions. If You 'do' these two things, then no one can create any entanglement in your life. You could never stand on the shoreline if 'we' had not shown you these two solutions, could you? Danger lies at the shore because the ocean of the world can drown you easily.

When you had inner separation due to differences of opinion with your wife (*matbhed*), did attachment or abhorrence (*raag or dwesh*) occur at that time?

Questioner: They both occur one after another. *Raag* occurs when everything is suitable with us, and if we are at odds with each other, then *dwesh* occurs.

Dadashri: Therefore, all this is dependent on *raag-dwesh*. Opinions do not become one, do they? Only rare is the one who is fortunate with merit karma (*punyashadi*) whose wife will tell him, 'I will remain subservient to you. Wherever you go, even to your funeral pyre, I will remain

subservient to you.’ But that is rare. Therefore, there is no fun in this worldly life. You do not want to start a new worldly life all over again. You want to go to *moksha* now. Somehow or other, You need to settle all the profit-loss accounts of karma, wind everything up and bring about a final solution (*uke!*) to this.

This truly is the path of *moksha*. This Gnan is such that no one, at any given time, can ever touch You. But if You deliberately do something wrong, then things will become ruined. But even then, the Gnan will bring about a solution at some point in time. Therefore, now that You have attained it once, it is not something You want to let go of.

Opinions Obstruct the Bliss Within

This whole world runs because of opinions. Opinion is such that if we get some mangoes and other nice things, depending on the *prakruti* (the non-Self complex of karma effect), the senses will become attracted to those things. The senses and the signals from the senses result in the eating or overeating, but the senses do not have or bind an opinion about it. It is the *buddhi*, the intellect within, that decides, ‘This mango is very good,’ so that is how one will form an opinion about mangoes. He will then tell others that there is nothing better than a mango in the world. He will also keep thinking about the mango and it will keep bothering him that he does not get to eat one. There is no problem as far as the senses are concerned; if a mango is

there, the senses become engaged in eating; and there is no problem if there are no mangoes either. It is the opinion that causes the problem. Now, the intellect alone is not the only factor. The knowledge arising from association with the worldly people (*loksangnya*) works a lot in this too. First, a belief is formed based on what others tell him such as, 'This is good and that is bad.' And if it is someone whom he respects and appreciates that says so, then his belief becomes even stronger.

So one does not form an opinion himself; his opinions are formed by the influence of the beliefs of others (*loksangnya*). The beliefs of, 'How can it happen without us? How will it work if I don't do it this way?' ...this is the kind of association (*sangnya*) that has set in. Then 'we' gave you the knowledge of scientific circumstantial evidences as the 'doer' (*vyavasthit*) and so your opinion is now changed to, 'We are not really the doers; *vyavasthit* is.'

Opinions have been formed through association with the worldly people (*loksangnya*) which have to be destroyed through the Gnani's association (*sangnya*), through the knowledge and association with the Gnani. The biggest of all opinions, 'I am the doer,' is destroyed by the Gnani Purush the day he gives you Gnan. All other smaller and many other opinions are formed according to each individual's relative-self (*prakruti*). Some of these have very strong opinions and that is called *atkan* (blockade). Opinions like, 'One has to do it this way!' are dense opinions and if they remain, they

need to be eradicated for the total clearance of the path of the *vitaraag* (without false belief; without attachment-abhorrence; without *raag-dwesh*).

When Nagindas enters the room, one may immediately feel a dislike (*abhaav*) towards him. Why is that? It is because he has formed an opinion that 'Nagindas is a useless man.' Even if Nagindas has come to tell him something beneficial, he will ignore him. Will we not have to remove all such opinions that have been formed for anyone?

Therefore, you should not have any kind of opinions. You should get rid of all the negative opinions you have formed towards others. These are all unnecessary opinions formed out of misunderstanding.

If someone were to ask, 'Is his relative-self (*prakruti*) going to change if we remove our opinion about him?' I would tell him, 'It does not matter if his *prakruti* does not change; what do You have to do with it?' He will then say, 'But we will still have clashes with him, will we not?' and I would tell him, 'No, whatever specific *parinaam* (internal result and state) towards that person there is within you, such will be the *parinaam* within him.' Yes, when you get rid of your opinion about him and talk to him courteously, then he will respond to you in the same way too. Then, at that time, you will not see his *prakruti*.

Therefore, your mind will cast a shadow (*chhaya*) over him. What kind of shadow does 'our' (Dadashri's) mind have

on others? Even if a person is completely stupid, he will become wise! If you feel, 'I do not like Ramesh,' in your mind, then dislike will arise within you as soon as Ramesh walks into the room. A shadow (*chhaya*) of your feeling, its image, falls on his mind. He will immediately get a 'picture' within about what is going on within you. This result (*parinaam*) within you will confuse and entangle him! He may not know what is happening, yet he is bothered from within. Therefore, you should get rid of the opinions. When you wash off all your opinions, then you are free.

However, we do not have opinions about everyone. If someone steals every day, why do you have to form an opinion, 'He is a thief'? He steals due to the effect of his karma, and the person he steals from is also because of the effect of that person's karma. How does that have anything to do with you? But when you call him a thief, is that not an opinion? And really speaking, is he not the Self?

The Lord Mahavir saw everyone as without mistakes(*nirdosh*). He never saw anyone at fault. And when your vision becomes so pure, you too will have an environment which is clean and clear. Then this world will appear like a garden. In reality, people do not have bad attributes. One forms an opinion about others within, and thus gets bound. 'We' may talk about anyone but 'we' do not have any opinions of, 'He is like this or like that,' at all!

You will also experience (*anubhav*) that since you got rid of your opinion about this man, this change has occurred within him. What do you have to do in order to change your opinion? For the opinion, 'This man is a thief,' you have to say, 'This man is honest.' You have to say, 'I had formed a wrong opinion about him. I am now letting go of that opinion. It is a wrong opinion...it is wrong.' Keep repeating that your opinion is wrong, and in doing so, your mind will change. Otherwise, the mind will not change.

Many people have speech which is completely ruined; that too is because of opinions (*abhipraay*). The speech will come out harsh and *tantili* (associated with a link of *dwesh kashay*). He speaks with such *tantili* speech that even the other person will add fuel to the fire and will not let go.

This cause of the karmic stock is a consequence of having done everything according to others (*loksangnya*), for infinite past lives. And, therefore, the whole problem lies with having filled this stock of opinions. There is no problem with the opinions you have not kept.

Do Penance without Paying a Commission

You have to do penance (*tapa*) but only the penance that presents itself to you naturally. You don't have to go looking for it. People with great merit karma (*punyashadis*) will receive everything just sitting at home. Sometimes,

when you are traveling in the train and someone comes to you and fights with you, realize that it is penance (*tapa*) that has come to you, on its own. You have to say, 'Great! It came looking for me,' so then 'do' that penance. Lord Mahavir only did the penance that came directly to Him. He did not 'do' any other penance. The penance that comes directly in front of you, you must not push aside.

But, instead, what people do is they invite penance by deciding to fast for three days and yet they push aside the penance which comes in front of them naturally. One will say, 'How can I do *samayik* (introspection process when one remains the Self and sees the non-Self evidences) when my leg hurts? My leg hurts so much...it feels like this or like that.' He will even curse his leg. He will want to tell everyone around him about the pain in his leg. Whenever you tell others about your

problems, then it is not considered penance (*tapa*). When the other person learns about your problems, he will sympathize with you and thus take away part of your penance. *You* have to do the penance. What good is it when someone else takes away part of your profit as a commission? Just by listening to your complaints, he shares in your profit. Who would want to give up his profit by accepting sympathy from others?

On the way back to Baroda from Bombay, the moment 'we' sat in the car 'we' told Ambalal Patel (Dadashri's worldly name), 'You will have to sit in the same place for seven hours. Penance has come to you.' While 'we' are talking to you, 'we' also have our own inner conversation with our relative-self. We tell him, 'Today, penance has come directly in front of you, so do not say a word.' People try to console or comfort 'us' with, 'Dada, are you comfortable or not?' so I tell them, 'I am very comfortable.' But I will not give anyone any commission because I go through the penance completely. That is considered doing penance.

Premature Fruition of Karmas - Udirana

Questioner: Is this *udirana* not considered penance?

Dadashri: *Udirana* (energy that makes possible the premature fruition of karmas) is considered a spiritual effort

(*purusharth*). But it is a *purusharth* after one becomes the Self (*purush*). Actually, it falls into *parakram* (extraordinary spiritual effort). Anyone below the seventh spiritual level (*gunasthanak*) of the attributes of the pure Self cannot 'do' that. Now that You have attained this Gnan, You can 'do' all the *udirana*. If some karmas are due to unfold after twenty years, then You can destroy them today.

Questioner: But how does one know that a particular karma is due to unfold after twenty years?

Dadashri: Why not? Once that tuber (*gaanth*) dissolves, that will be the end of it. Then when the evidence for that karma unfolds, there will be no suffering.

Questioner: Is there *udirana* (premature fruition of karmas) occurring when we do *pratikraman*?

Dadashri: *Udirana* does take place in that because you are doing *pratikraman* even though the difficulty is not here yet, not because it is enjoyable and fun. The bliss You experience from doing *pratikraman* is an extra benefit.

In the *samayik* of the Akram path it is possible that *udirana* of all karmas occur.

We are not *charam shariri* (last life in human form – those who have the final physical body before *moksha*/liberation) and so, whoever wants to keep the karma may do so. But (premature fruition of karmas) has to be

done by the *charam shariri* because such a one will feel that his life span is coming to an end and he can see that there still remains a big pile of 'stock in his shop.' Now how can he go to *moksha* without getting rid of this stock? He is running out of time and so he says, 'Dear Lord, do something about this.' Then the Lord says, 'First, ripen your karma.' Just as we ripen a mango in a straw paddy, ripen your karma in such a way so that it will come into fruition. Traditionally, *udirana* means to invite fruition of karma earlier than its due time and bring an end to it.

Questioner: That is called *parakram*, is it not?

Dadashri: That is called a big *parakram* (extraordinary spiritual effort). One is already in spiritual effort(*purusharth*), but this is considered *parakram*. This is extra.

Questioner: You just said that we destroy our karma; then what should one do about the effect karma (*sanchit karma*) that we have?

Dadashri: *Sanchit* karma will come in front of you on its own when the time is right for it to ripen. There is no need for you to go looking for it. *Sanchit* karma will give its effect and then leave. And if you have become a *purush*, the Self, then it is possible for you to get rid of certain karmas through certain Akram *samayik yog*. However, that is possible only after one becomes a *purush*.

It cannot happen through the current state You are in. You will not be able to make the connection; you will not have the timing. At the moment, You dance to the tune of the relative-self (*prakruti*), even though You have received the knowledge of the Self. After becoming a *purush*, the karma that is destroyed through *yog* of Akram *samayik* is called *udirana* (karma invited earlier than its due time of fruition and brought to an end).

What is *udirana*? It is to ripen what is raw and then shake it off. Without ripening of karma, what can you do? What can you do when the rice and lentils(*khichadee*) are not fully cooked? That is how it is when karmas are not ripe and one has to leave this world. So he ripens that karma, then that karma undergoes dissipation (*udirana*). But this *purusharth* can occur only when one becomes a *purush*, separate from the non-Self, separate from the *prakruti*. He has this much right when he becomes a *purush*.

There are two benefits with *udirana* (to invite karma earlier than its due time of fruition and bring an end to it). One is that you have to become the Self in order to 'do' *udirana*, and the second is that karma's *udirana* will occur.

When does one become the Self (*atmaswaroop*)? It is when *samayik* and a negation of the body complex of 'I am not this body, not this mind,' occurs (*kayotsarga*). Here, for us, we become the Self with just the *samayik* of Akram *Vignan*, and that is why *udirana* occurs. This is Akram *Vignan*

and that is why you can become the Self, and only then can *purusharth* (spiritual effort) and *parakram* (extraordinary spiritual effort) be done.

Dada tells us all to think a little about what the world calls *purusharth*. This Neem tree is bitter in every leaf and in every branch. What is the *purusharth* of the Neem tree in that? Similarly, where is one's *purusharth* when one does all this relative penance (*tapa*) and when he renounces (*tyaag*)?

One is a spinning 'top' (*bhammardo*; Dadashri calls all humans 'tops'), so how is he going to do *udirana*? The 'top' is dictated by his *prakruti*, and he spins according to the karma effect, so how is he going to do *udirana*? He has not become a *purush*, the Self, and that is why he is called a 'top.' So how can a 'top' and *udirana* go together?

Nikachit karma (karma effect one has to suffer) will always be bitter. There is sweet *nikachit* karma, but eventually when one gets tired of it, it will taste bitter and he will begin to feel that it would be nice if it were to go away.

There are two kinds of *nikachit* karma: one is bitter and the other is sweet. Even too much of a sweet karma becomes an entrapment. If they give you a lot of ice-cream, how much will you eat? Would you not get tired of it too? And during bitter karma, you will get even more tired. You have no choice but suffer it.

Nikachit karma means a karma you have no choice but suffer. The other karmas are such that they are easily gotten rid of. It is acceptable to call *udirana* as penance (*tapa*). However, that penance is *naimittic* penance; it is dependant on a *nimit* (an evidence; apparent doer). Indeed, if one were *doing* that penance himself, then he is considered to be the doer. That is why it is a *naimittic* penance. That means that if penance comes to him as part of the fruition of his karma (penance is the evidence), then the karma will go away, but not otherwise. If he tries to do penance, he will say, 'I will do the penance tomorrow,' and that will never happen; and the time will pass by in this way and then he will die. He will have to be carried off on someone else's shoulders. If *udirana* (premature fruition of karmas) does not occur, then he will have to come back to settle all the remaining karmas.

Udirana means to ripen karmas that are not yet ready to give effect so that they come into fruition sooner than they otherwise would. Those who have the final physical body (final physical body is *charam sharir*) can do this. If the *charam shariri* (the one who has the final physical body) has many karmas, then he can do *udirana*. But what should he be like? He should be one with energy of the Self and its authority (*sattadhish*). He should be one with *purusharth*. Without being the Self, a *purush*, everyone is considered a 'top.' Anyone with a name is a 'top.' As the air goes in (the moment he takes his first breath), the 'top' starts spinning and its string starts to unwind. You can even see the string unwinding. That is why 'we' call everyone in the world a

‘top.’ If you want an explanation for this, ‘we’ can provide you with one. Whatever words ‘we’ use, ‘we’ do so in order to give clarity. In the Gnan this ‘Dada’ has ‘seen,’ He has seen that Gnan (knowledge) and *agnan* (ignorance) are absolutely separate.

Extraordinary spiritual effort (*parakram*) is independent of the unfolding of karma (*udaya*). Whatever *purusharth* You do, it is Your own. Our *mahatmas* (Self-realized persons who have received the Akram Gnan from Dadashri) have become the Self (*purush*); *purusharth* is constantly going on within them. The Self has come into the religion of the Self (*purush* has come into *purush dharma*), and that is why *pragnya* (the light energy of the awakened Self) keeps Him aware (*jagrut*). ‘We’ call everyone in the world ‘a top.’ What *purusharth* can a ‘top’ do? As the first breath is taken, the ‘top’ spins and will continue spinning until the last breath, and then the ‘top’ will fall down! ‘Our’ *mahatmas* have become *purush*; when the breath does

not go in, there is suffocation within and so he (the enlightened one) moves over into the domain of the Self, his Home. Therefore, He has the awareness of the immortal state.

Parakram - Extraordinary Spiritual Effort

Questioner: The creative energy (*sarjak shakti*) that is other than the 'charge point'; what is that? Is that *purusharth*?

Dadashri: What do 'we' mean when 'we' say 'creative energy'? 'We' ask, 'when does sunrise occur?' It occurs when the scientific circumstantial evidences arise. When it is four o'clock on this watch, and four o'clock on the big clock in Bombay, it does not mean that the sun will rise. Even if the sun is in a hurry, it cannot rise. When will sunrise occur? It will occur when all the evidences come together. Therefore, unfolding of karma (*udayakarma*) is dependent on creative energy(*sarjak shakti*). 'We' call that energy 'relative'; it is of the relative-self (*prakruti*), it is not *purusharth*.

Questioner: Inner intent (*bhaav*) itself is a *purusharth*, is it not? To know our true inner intent, to know the Self by its attributes, is that not *purusharth*?

Dadashri: *Bhaava-bhaav* is like-attraction (*bhaav*) and dislike/repulsion (*abhaav*); all belong to the 'top' (the non-

Self) and 'we' (the Gnani and *mahatmas*) have our own state of the Self(*swabhav-bhaav*). *Bhaava-bhaav* is karma. *Swabhav-bhaav* is the knower-seer (*gnata-drashta*) and eternal bliss (*parmanand*). Our *mahatmas* are in *swabhav-bhaav*, and that is why there is constant bliss within. But they do not take more experience of this bliss. When it is time to taste and experience it, they may have gone somewhere to a 'hotel' (enjoying worldly pleasure). That is why they do not know it.

Questioner: How do the *mahatmas* taste and experience that? When they experience it unknowingly, is it due to their *purusharth* or the unfolding of karma (*udayakarma*)?

Dadashri: Their *purusharth* continues, but they taste it from their *parakram*.

Questioner: *Parakram* has not arisen within *mahatmas*. Does that mean that they do not have exact *purusharth*?

Dadashri: All the *mahatmas* have *purusharth* for sure but they have not come into *parakram* yet. Some come into *parakram* by doing *samayik*. There is always *purusharth* after You become a *purush*. That is a natural thing.

Questioner: There are no rules in this, are there? Many times when I am sitting in a *samayik*, I simply cannot become one with the Self. But while I am out on the road, I suddenly become one with the Self and feel nothing but

bliss. So how did that happen? Did it happen as a karma unfolding (*udaya*)?

Dadashri: It comes as karma effect (*udaya*), and so does the other. Both come due to fruition of karma.

Questioner: Does that mean the intent of *parakram* (*parakram bhaav*) is a different thing?

Dadashri: Yes, *parakram bhaav* is different. You do not have to do anything in *parakram*. The *bhaav* which is in the state of the Self gives rise to *parakram*. Then the energy light of the awakened Self (*pragnya*) does everything according to that *parakram bhaav*.

Questioner: Does *parakram bhaav* mean *gnata-drashta* (knower-seer)?

Dadashri: What is *parakram bhaav*? One does not have the intent, 'I want to come into *parakram bhaav*'; that is not it. This *parakram bhaav* is different from the original *bhaav*. Original *bhaav* is that which is in front as, 'I am Chandulal.' *Parakram bhaav* is alertness. For the one who has made the decision of 'I want to remain alert', for the one who has become firmly established in this decision, the energy of *pragnya* will make all the arrangements.

Questioner: Does *parakram bhaav* come under a strong decision (*nischay*)?

Dadashri: Yes, of course, You should have Your *nischay*, should you not? The *nischay* is, 'I want to remain as the Self.' Then, whatever happens, who can stop You? Then the energy of *pragnya* (*pragnyashakti* – the direct light and energy of the Self) will express its force. And energy of ignorance (*agnyashakti*) will use *its* force. But ultimately, *agnyashakti* will lose because God dwells with *pragnyashakti*.

[28] The Secret of the Bliss of the Self

Questioner: There is constant awareness of *Shuddhatma*, yet many times the mind becomes depressed. Why is that?

Dadashri: Our Gnan says just keep 'seeing' what is happening to 'Chandubhai.' There is no other solution. Would you not recognize that he has brought more garbage with him from the past life?

Questioner: At that time, the relationship of that which is to be known and the knower (*gneya-gnata*) does not remain. The awareness, 'I am separate from this mind, speech and body,' does not remain.

Dadashri: If that *gneya-gnata* relationship did not prevail, then You would not be able to know that this is happening to Chandubhai. Who comes to know about this? Therefore, the *gneya-gnata* relationship remains completely

for You. The knower knows that which is to be known every minute.

Questioner: But it should stop after the knowing takes place, should it not? Should it, the non-Self, not turn towards the Self again?

Dadashri: It will not turn even if you try. How are you going to turn it around?

Questioner: So, Dada, when the machinery is going on the wrong path, am 'I' to just keep 'seeing' it?

Dadashri: What else are You going to do? The wrong path and the right path; both are paths, so 'see' them as such.

Questioner: But the whole life will be wasted on the wrong path, will it not?

Dadashri: But what will happen when You start quarrelling there? To 'keep seeing' is *purusharth*. You get entangled because you do not understand what *purusharth* is. What you are going through is some simple suffocation.

Questioner: In the end I get tired of wondering what is going on.

Dadashri: If anyone gets tired, it is 'Chandubhai' and not 'You.' 'You' have to scold 'Chandubhai' and make him do *pratikraman* in the evening.

The nature of the Self is such that it will not miss knowing even the smallest thing. It knows everything that goes on. Why do others not come and complain saying, 'This or that happened to me today'?

Questioner: They must be experiencing peace (*samadhi*)?

Dadashri: How can *samadhi* exist when the Self has not been realized by them yet? The Self has not manifested where the ego is still at work, whereas in You, the Self has manifested. That is why You 'know' about all this. Otherwise, why do others not say the same thing?

Questioner: Then one's bliss, one's eternal happiness, should not go away, should it?

Dadashri: But that bliss goes away when these obstacles arise.

Questioner: Which obstacles, Dada?

Dadashri: When you go to work, and 'You' do not 'see (*jovoo*)' properly what Chandubhai is doing, then everything falls apart. Nothing will happen if everything runs systematically.

Questioner: What do you mean by not 'seeing (*jovoo*)'?

Dadashri: You do indeed 'know (*jaaney*)' but you do not 'see' it, do you?

Questioner: What happens when 'I' 'see' and 'know'?

Dadashri: You experience absolute bliss (*parmanand*) when 'knowing' and 'seeing' come together.

Questioner: How does one do the 'knowing' and 'seeing'?

Dadashri: You will 'see' all of Chandubhai, external and internal. You will 'see' 'what Chandubhai is doing.' If Chandubhai is drinking tea, You will 'see' that. You will 'see' him drinking milk. If he is crying, You will 'see' that too. If he is angry or irritated, You will 'see' that too, will You not? The Self can 'see' everything. You do not experience the eternal bliss (*parmanand*) because the 'knowing' and 'seeing' do not occur together.

Questioner: How can we 'know' and 'see' both together?

Dadashri: It will happen when that practice is encouraged. Keep awareness (*upayog*) of 'seeing' in everything. If you do not rush or cause confusion, the 'seeing' is possible. If you make a mistake while boarding a

crowded train, and you forget to 'see,' 'we' can let go of that. But You can 'see' in all other situations, can You not?

Sit on the Everest of Awareness and 'See'

Questioner: Dada, after attaining Your Gnan, illusionary attachment(*maya*) troubles me. Please get rid of it?

Dadashri: *Maya* can never arise after one attains the Self. *Maya* will not remain after that. But You are the one who invites her back by saying, 'Auntie! Come here! Auntie, come here!'

Questioner: Why don't you kill *maya*?

Dadashri: Do I have to come to kill *maya* or do You have to do it? I have to take care of certain things for You; the rest You have to do yourself. Now you have become a *purush* (the Self) and so you have come into *purusharth*; you have to use the energy of the Self. How can *maya* come after you have become a *purush*? If you begin *yog* (union) for one hour with the supreme Self, it will turn the worldly life upside down; such is the union (*yog*) with *paramatma* that I have given you. The whole universe is transcended; such is the union with the Self (*yog*) that I have given you! But what can anyone do if You do not make use of such a *yog*?

Questioner: The universe does not turn upside down, but I do.

Dadashri: No one will let go of this union with the soul (*Atmayog*) once they have it in their hand. It can get rid of anything within an hour.

Questioner: Up until today, I thought Dada himself will guide me one day, therefore, I never said anything.

Dadashri: Dada will do everything, but only if some *mahatma* becomes lost or goes astray, then 'we' have to place protection for him; otherwise, there would be no end to it, will there? Dada has a lot of work to do. Dada has to do *yog* (union with the Self) all day long. He has to go to America, He has to go to England; He travels (in subtle body) day and night. He is gracing the whole world. Peace and happiness must prevail throughout the world. Forget about religion, but peace must prevail.

Questioner: With us, we do things where we are not supposed to be doing anything, and where we should be, we do nothing.

Dadashri: That is where spiritual effort (*purusharth*) is required. Why are you not doing *purusharth* now that you have become a *purush* (the Self)? You cannot afford to lose sight of the direction you are headed. Now there is only one direction: one of *purusharth*, *purusharth*, and *purusharth*!

This union with the Self (*yog*) that we have given You is such that it will express Your infinite energies. Therefore, go home and start a forceful *purusharth*. Tell the rest of the mosquitoes (*kashays*), 'Get out! You are not allowed here!'

You have enough energy within You to shake the whole universe. I have personally 'seen' it and that is why I have disclosed everything. So then what pleasure-seeking temptations (*lalacha*) have you become stuck in? And for what? Why should You become tempted, even if the whole universe comes in front of You? So get busy with your *purusharth* day and night. How can you sleep now? Now make your *yog* (union with the Self) complete. This *yog* has arisen after one million years and you have attained it with ease, in spite of having a spouse and children and all the worldly possessions. This *yog* is not something that will come again and again. This is a *yog* with the supreme Self (*parmatma*). This is no ordinary union.

Great awareness (*jagruti*) is required, complete awareness! Awareness over awareness, which is the ultimate awareness - and *that* is what we have here. We should remain 'asleep' where the rest of the world is 'awake.' Where we are awake, the world is asleep. *keval gnan* (absolute knowledge) means complete awareness. This awareness should be such that it has no shortcomings. Only the awareness (*jagruti*) is needed, that is all! By however much the awareness increases, You are that much closer to absolute enlightenment (*keval gnan*). In awareness (

jagruti), one can see all his mistakes, provided he becomes impartial. You became impartial when You became a *Shuddhatma*. Where there is the belief, 'I am Chandubhai,' there is partiality there. What kind of judgment can be given when one is the lawyer, the judge and the defendant himself?

Questioner: I have decided that as long as Dada is there above me, I don't have to worry about anything.

Dadashri: Those *kashays* will sneak in. They will know, 'It is hollow here.' Now you have been made a *purush*. You have Dada until you attain the Self. Now I have placed the *purusharth* (spiritual effort) in Your hands. Dada will be present for you when you have difficulty, but he will not come every day.

You have been graced with *parmatma yog*, the union with the supreme Self. So now do not let go again. This cannot be attained in any lifetime. It has happened to You only in this lifetime. This is the eleventh wonder of this era of the current time cycle. The union with the Self(*yog*) has occurred. This union has occurred for You because of your merit karma. You have seen everything from the top. You have seen everything up to a certain limit. You have it in Your awareness of what you have seen, don't you?

Questioner: Yes I do.

Dadashri: And this 'furnace' (the suffering of the worldly life) has always been there, has it not? When has it not been there? All these 'leftovers' have always been there, have they not?

Questioner: Why do worldly pressures cling to the one who has become a *Shuddhatma*?

Dadashri: If this *Shuddhatma* that you have attained was attained after all your karmas are settled, then nothing will get in. But You have attained this state with karma still pending. What I am saying is that now You have to quickly settle all those karmas which are pending. Clear up all your debts. Otherwise, there was no way to clear up all your karmic debts without attaining the *Shuddhatma*. Therefore, you have to find a way of becoming rich from the state of bankruptcy. This debt is endless. And now, whoever is left wandering will wander another 81,000 years. That is why 'we' are picking people up, so whoever has attained this union with the Self, get your work done. Otherwise, this is a slippery era. It is a time of slipping. 'We' have given you this awareness in the midst of your heavy karmic debt. Are You aware or not?

Questioner: I am.

Dadashri: You need to sit at the very top level of awareness (*jagrut*) and 'see.' If something within moves as much as a fraction, You should 'see' that. You should

immediately know whether it is for Your benefit or to your detriment.

Everyone in the world is asleep even though their eyes are open. What are they awake to? They are awake to money and sex. People have become tired of trying to figure out everything. That is why I am telling you that everything is scientific circumstantial evidences (*vyavasthit*). It means that it is all your own karmic account (*hisaab*). There is no one who can change that. So do not even try to analyze and understand your life. You just continue doing Your work and *vyavasthit* will continue to be your friend.

Now *maya* (illusionary worldly conduct) should remain at a distance. It should not sneak in. It gradually swallows you up like a python by enticing you with little trinkets, and You come into Your *Shuddhatma* state only during major predicaments. So You should remain aware (*jagrut*) in everything. Mistakes are no longer acceptable here.

Questioner: But, Dada, one should not lose his way again, should he?

Dadashri: He should not get lost, but illusionary worldly conduct (*maya*) will still confuse and entangle him. For how long

will *maya* do that? Up to three years. Now, it is possible for this *maya* of anger-pride-deceit-greed to remain underground and hungry for up to three years. 'We' have taken the authority from its hands and placed it in Your hands, so all of them (*kashays*) went underground. Now they will keep making arrangements to surface. So this union with the Self will remain for three years. If You do not move away from 'Dada' (the Self), then they will not sneak in. Then there will be a safe side for You. Then You will be able to remain in our Agnas naturally. 'We' know why this happens, and that is why 'we' tell You to be very cautious, ahead of time.

Questioner: Is the fight between the divine energy and demonic energy constantly going on?

Dadashri: Yes, they fight, but You should be the Krishna and join hands with divine energy.

Questioner: Please give us the *sudarshan* (right vision symbolized by the circular weapon on the right ring finger of Lord Krishna, capable of destroying any enemy).

Dadashri: I have already given you the *sudarshan*. Not just for just one finger, but for all ten! It can cut everything within an hour and destroy the entire army of the devil.

The Great Importance of the Original Purush

Questioner: You will give your energies to some deserving person before You leave, will you not?

Dadashri: So does that mean you have to sit waiting for that to happen? Instead of them giving it to you, why don't you get your work done while 'I' am still around? There will always be inheritors - the 'intelligentsia.' These intelligent ones will alter the main principle of this Science somewhat. Therefore, when the original Purush is around, get your work done and in order to do that, you have to set aside your worldly life!

When such a 'real' One, the Gnani Purush is around, one can attain the absolute Self. That is where true freedom lies. Not even God can be your superior; such is the freedom You will attain.

The *purusharth* after one becomes a *purush* is such that when one roars, even the lions and lionesses scamper away. But here, even the puppies come and lick your face!

When we give the Gnan, reality opens up and then one becomes a *purush*. Then later, one becomes aware of, 'I am supreme Self (*parmatma*).' 'We' help destroy karma and give You the divine vision (*divya-chakshu*) so that You can 'see' the Self (*Shuddhatma*) in everyone. After giving You such a state, after 'we' give You the union with the supreme Self (*parmatma yog*), 'we' give you the five Agnas.

Therefore, you have 'seen' the supreme state of the Self (*parmatma pad*) and the bliss of the absolute Self (*parmatma sukh*). As long as You are aware (*laksha*) of this, You will always return to this original state. Therefore, attain such a union with the Self (*yog*) again. Whatever happens to the worldly life, let it. Just leave everything to *vyavasthit* and remain in the union of the present (*vartaman yog*). The future is in the hands of *vyavasthit*.

Go Higher Within to Become the Supreme Self

Questioner: In your absence, if the concentrated awareness (*ekagrata*) gets disturbed, what should I do?

Dadashri: As long as Dada himself is present, he is gross (*sthool*). You should go from the gross(*sthool*) to subtle(*sookshma*). You have found the *sthool*, but you should now go into *sookshma*. And when Dada is not around, you should begin the process of the subtle (*sookshma*) and move towards the subtler (*sookshmatar*) and the subtlest(*sookshmatam*) state. Now, with regards to the topic of shifting awareness, know once and for all that it does not shift. Is it good to keep playing this record every day to make Dada affirm this?

However you can, remain in this union of the self with the supreme Self (*parmatma yog*) that 'I' have given you. It is such a *yog* that You can become *parmatma*. No one can

obstruct it and all problems of the worldly life come to an end. You can win even the most difficult of all wars because the *Shuddhatma* is Krishna and He will take You to victory!

‘Our’ Agnas are verily who ‘we’ are. Make the effort to remain within ‘our’ five Agnas.

Moksha Swaroop has Come in Front of You

Even in a million lifetimes you would not find such an expert, and now You have found Him! Therefore, it is possible to get Your work done here. ‘I’ failed in attaining *keval gnan* and that is why I have become useful to You as a supervisor!

I am giving you that which is Your own. The Gnan is ‘Your’ own; it is not mine. I am just a *nimit* (instrumental evidence) in the process. This is ‘Your’ own Gnan. The bliss You experience is Yours too. The awareness that will increase, that too is Yours. This awareness cannot be something I gave you. This is all Your own.

This is the foundation of Absolutism. Do you understand this? Say no if you do not. We are not in any hurry. We are sitting here in order to understand and not to merely make you “adopt the theory.” This “theory” is not such that we have to make you “adopt” it. When the real fact is attained in understanding; that verily is our “theory” (knowledge)!

Jai Sat Chit Anand

Glossary

Aakarshan Attraction

Amadochaddhe Ego based reaction

Aasakti Attraction

Abhaav Dislike

Abhipraay Opinion

Achyuta Not subject to fall

Aadayee Obstinacy

Adhyas Practice

Agiyaras Eleventh day of lunar fortnight

Agnan moha Attachment arising due to illusion arising from the ignorance of the real Self

Agnanta Ignorance (of the Self)

Ahamkari Egotistic

Ahimsa The practice of no transgression against any living being through mind, speech and action

Ahimsak bhaav Non-violent inner intent

Ahita Harmful

Ajagruati Unawareness of the Self

Ajod Unique and unparalleled state

Akudata Easiness

Akudata-vyakudata Vacillation between easiness and uneasiness; state of easiness- uneasiness

Alaabha Loss

Alochana Recalling and confession of a mistake

Anand Bliss

Antahkaran Inner functioning instrument of collective components of the mind, intellect, chit and ego in all human beings

Antaray karma Obstructing karma

Antardah Inner suffering

Antarik buddhi Inner intellect

Anubhav gnan Experiential knowledge

Anubhav Experience

Anukud Favorable circumstances

Aparigrahi Non-acquisitive

Apeksha Expectation

Apurnata Incompleteness

Aradhana Total devotion

Aropit bhaav False attribution of the belief 'I am Chandulal'

Artadhyam Adverse internal meditation that hurts the self

Asahaj Lacking spontaneity and naturalness Asar Effect

Ashanti Restlessness

Ashata Uncomfortable and painful

Ashaya Receptacle

Ashubha Inauspicious; bad

Ashuddha Impure

Atikraman Aggression

Atkan Major blockade or impediment in the path of Liberation

Atma The real Self or pure Soul

Atma charitra Being and remaining the Self ; conduct as the Self

Atma Gnan Knowledge of the Soul or Self

Atma swabhav Nature of your Self

Atma-drashti Vision of the Self

Avalumban Dependency

Avinashi Indestructible and eternal

Avyavahar rashi Which have no names – embodied souls in an unnamed state

Bahya buddhi External intellect

Bandhan Bondage

Bhaan Awareness

Bhaav Inner intent

Bhaav karma Cause karma

Bhaav pratikraman Reversal of aggression in thoughts, speech and actions by changing the inner intent

Bhaavako The doer of the bhaav

Bhavna Expressed intent

Bhaavnindra Asleep to the Self; unaware of the Self

Bhakti Devotion

Bhodu Simple and straightforward ; Naïve

Bhogavavoo To enjoy

Bhranti Illusion

Brahmavakya Eternal words

Buddhi Worldly intellect; Indirect light of the Self'; it flows through the medium of the ego

Buddhi's ashaya Receptacle of intellect

Charam shariri Last life in human form – those who have the final physical body before moksha-liberation

Charitra Conduct

Charitra moha Discharging illusionary conduct ;
Discharging effect

Chetak Makes you cautious

Chetan Life energy; the Self; Living

Chetan bhaav Energy of life

Chinta Worries

Chit Subtle component of vision and knowledge in the inner functioning instrument called antahkaran

Chyuta Prone to fall and end

Dakhal Interference

Dakho Mess

Darshan Vision as the Self

Darshan moha Illusion of 'I am Chandulal'

Dehadhyas False belief of 'I am the body'

Dekhat Bhooli Illusion that deludes

Devas and devis Celestial beings

Devshi (pratikraman) Pratikraman done in the morning

Dharma Duty, role

Dharma-dhyan Absence of adverse internal meditation

Divya-chakshu Divine vision

Dosh Mistake; fault

Drashta-Gnata Seer-Knower

Drashti Vision

Dravya Effect; Physical matter

Dravya pratikraman Effect-dischargepratikraman

Dravya-karma Effect of previously caused karma

Dukh buddhi Repel from pain

Dukh-anand Pain and pleasure

Dukh Pain; misery

Dwandva Dualities

Ekagrata Concentrated awareness

Fariyaad Complaint

Farajiyat Mandatory

File All interactions of the worldly life are due to karmic accounts and are considered 'files' - 'sticky' refers to the tenacity and the intensity of the file

Gaanth Tuber

Galgalia Excitement with the temptation of pleasure

Gamo Likes

Gharshan Conflict

Gnayak swabhav Knower-ship

Ghabharaman Suffocation

Gnan Dadashri uses the word gnan for three types of knowledge: Gnan with capitalized 'G' is the knowledge of the Self. The second gnan is the

knowledge of cause and effects, life after life, and the third gnan is the worldly knowledge of human beings

Gnata Knower

Gnatapanu Knowing

Gneya That which is to be known

Granthi Tuber

Guhya Mysterious

Guna-dharma Original quality and intrinsic property and function

Gunasthanak Spiritual stages

Hitkari Beneficial to the other person

Himsa Violence

Hisaab Karmic account

Hita Beneficial

Ichchha Desire

Indriyas Senses

Janavoo To know

Jada Inert matter

Jadataa Heartless and callous

Jagat kalyan Salvation of the world

Jagruti Awareness

Japa Chanting

Jiva Worldly being

Kaad Time

Kaliyug Current era of the time cycle characterized by lack of unity in thought, speech and acts

Kalpana Imagination

Kapat Deceit

Karavnara One that makes you do

Karma-fada Effect of karma of past life

Karta Doer

Kashays Inner hidden enemies of anger, pride, deceit and greed. Deluded behaviors that obstruct right knowledge and behavior and that perpetuate karma and involvement in the world

Keval Gnan Absolute knowledge state; Absolute enlightenment

Khokhu Empty container

Kriya pratikraman Ritual of pratikraman traditionally practiced by the Jains with verbal recitations

Krodhak Makes you angry

Kshetra Location

Kusang That which takes one away from the eternal Self;
Bad company

Laabha Benefit

Laksha Awareness

Lalacha Gluttonous greed

Lobhak Makes you greedy

Loksangnya Knowledge arising from mistake association with the worldly people

Lord Mahavir A fully awakened, enlightened being in India, 2500 years ago

Maan Recognition and self-validation

Maanav swabhav Human nature

Maani Pride-filled

Mayavi drashti Illusionary vision

Matbhed Separation due to differences in opinion

Maya Illusionary attachment

Mayashalya Mightiest thorn of illusion

Mishra chetan Mixture of the Self and the non-Self

Mita Short and simple

Moha Infatuation due to illusion

Mohak Causes you to have moha -illusionary attachment

Mohamayi Illusionary attractions

Moodhatma Unaware of reality

Mukta hasya A smile that radiates with liberation;
Liberating laughter

Mun Mind

Murchhit Deluded

Murti Idol

Nikachit Heavy and 'sticky'

Nikachit karma Karma effect one has to suffer

Nimit A living or non-living instrumental evidence in unfolding karma effect

Niraagi Disinterested

Nirahamkar Egoless

Nirakud anand Bliss of a state beyond easiness and uneasiness

Nirakudata Blissful state

Niralumb Independent

Nirdosh Without mistakes; without faults; flawless

Nirjara Discharge of karma

Nirjiv ahamkar Lifeless ego

Nirmaani Without pride

Nirvikalp The state of bliss

Nischay The Self and its realm

Nishpakshpati One who is impartial

Nispruha Abhorrent towards worldly life

Paap Demerit karma

Paapi Sinner

Pakkad Unyielding obstinacy

Panchat Intellectual interference

Par Of the non-Self

Paradhin Under the influence of the non- Self

Parakram Tremendous spiritual effort; extraordinary
purusharth

Param anand Absolute bliss

Param vinaya Absolute humility

Parmanand Eternal bliss

Parmatma Supreme Soul

Par-aashrit Dependent on other factors and evidences

Parinaam Internal result and state; Effect; Consequence

Parmatma sukh Bliss of the absolute Self

Parmatma-pad Supreme state of the Self

Parmatma-yog Union with the supreme Self

Polumpol Hollow; without substance

Praan Life force

Pradesh Region

Pragnya Energy of the Self that is awakened within upon Self-realization and leads one to ultimate liberation

Prakruti Relative-self; the non-Self; Non- Self complex

Prakrutik gunas Virtues and attributes of the relative-self

Pramaad Spiritual laziness; lack of awareness

Prarabdha Fate; destiny

Prashchyataap Remorse

Pratikraman The process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action, as shown by the Gnani Purush Dadashri; ask for forgiveness from the pure Soul of the one you have 'hurt,' coupled with remorse of the wrongdoing

Pratikud Unfavorable

Pratishtha Instillation of life

Pratishthit atma Relative or charged self; energized non-Self complex of thoughts, speech and acts.

Pratiti Conviction

Pratyakhyan Vow never to repeat the mistake

Prerana Inspiration

Priya Pleasing and agreeable

Pudgal Non-Self complex of input and output

Punya Merit karma

Punyashadi One with lot of merit karma

Puran-galan Input-output; charge-discharge

Purna Absolute

Purush Self (theAtma);enlightened

Purusharth Spiritual effort

Raag-dwesh Attachment-abhorrence

Raishi (pratikraman) Pratikraman done at night

Rajipo To please

Raudradhyan Adverse internal meditation that hurts the self and others

Ramanata Dwell

Saan Sense

Sahaj Spontaneous and natural

Sahajikata Spontaneity and naturalness

Saiyam Control of the kashay (anger, pride, deceit and greed) ; absence of raag-dwesh; control and calm

Sainyog Circumstance

Samadhan Closure and inner satisfaction

Samadhi State of being unaffected despite all external turmoil and maintaining oneness with the pure Self; Blissful state

Samjan Understanding

Samayik Introspection process for a specific time when one remains the Self and in introspection sees the non-Self evidences

Samipyabhaav Close proximity

Samkit Right vision

Samyak darshan Enlightened view; right vision

Sanchit karma Effect karma

Sangharshan Reactive clash

Sangnya Association

Sansar Worldly life

Saradata Straight-forwardness

Sarjak shakti Creative energy

Satsang Gathering of Self-realized beings

Shata Comfortable and pleasant

Shanka Doubts; Suspicion

Shiva Liberated being

Sookshmatar Subtler

Shraddha Faith

Shubha Auspicious; good

Shubha upayog Auspicious awareness

Shuddha Pure

Shuddha gnan Pure knowledge

Shuddha prem swaroop Embodiment of pure love

Shuddha upayog Pure awareness of the Self

Shuddha vyavahar Pure interaction

Sookshmatam Subtlest

Shukla-dhyan Meditation as the Self

Sookshma Subtle

Siddhas Are accomplished Lords, fully enlightened and in the bodiless state

Spandan Vibrations

Sthir Still

Sthirata Stillness

Sthool Gross

Sthool sainyog Gross circumstances

Sudarshan Right vision

Sukh buddhi Intellectual belief that happiness and pleasure reside in that which is gained through the five senses

Sookshma sainyog Subtle circumstances

Swabhav Natural state

Swa-aashrit Have control over

Swabhav-bhaav Own state of the Self

Swabhav Nature of the Self

Swabhavik sahaj sukh Swabhavik – of the Self; sahaj-natural; sukh – bliss

Swayam sanchalit Everything happening by itself

Syadvaad (speech) Speech that does not hurt the ego of any living being

Taaran exact conclusion

Takaraman Reaction to a conflict as clash

Tanmayakar Absorbed in its enjoyment; Become one with or engrossed

Tantili Associated with a link of dwesh kashay

Tapa Penance

Tiraskar Contempt

Tirthankara Fully enlightened being

Trilok Three worlds (celestial - devlok, human - madhyalok and underworlds - paatadlok)

Tyaag Renounce

Udayakarma Unfolding of karma

Ukel Solution

Ungamo Dislikes

Unsamajan Misunderstanding

Upadhi Externally-induced problems and resultant suffering

Upaya Solution

Upmaan Defamation and disgrace

Upayog Active and alert attentiveness of the real Self;
Maintain awareness; focus the awareness

Upayog jagruti Focused awareness

Vadgan Possessed

Vairagya Dispassion towards the worldly life

Vani Speech

Vartaman yog Union of the present

Vartan Conduct

Vartan moha Conduct under the effect of illusion

Vedana Suffering

Vedavoon Endure

Vedey Suffering

Veyr Enmity

Vibhaav Bhaav that is external and not of the Self

Vibhaavik pudgal Vibhaavik means that it is a non- Self
complex (pudgal) resulting from extra inner intent (bhaav)

Vicar Passions

Vignan Scientific spiritual knowledge

Vikalp Intellectual interference

Vinashi Temporary

Vinaya Humility

Viparit buddhi Deluded intellect

Vishay Any worldly thing or subject one finds pleasure in. It also means sex

Vishay Topic

Vishesh Extra

Vishesh parinaam Extra results

Vishesh roop Extra form

Vismrut Forgotten

Vitarag A state of non-attachment to any worldly things, including one's own body

Vitarag Purush One free from all worldly attachments

Vivek Discrimination

Vivek buddhi Intellectual discrimination

Viyog Dissipation

Vruttis Inner tendencies

Vyabhicharini buddhi Contradictory intellect

Vyakudata Uneasiness

Vyavahar Worldly duties

Vyavahar charitra Worldly conduct

Vyavahar swaroop Worldly form

Vyavasthit Scientific circumstantial evidences

Yaadgiri Memory

Yog Union

Aptavani, Essence of all Religions

Aptavani will reach great heights day by day. One will find solutions to all worldly questions from Aptavani. People of all faiths will benefit from this as they extract essence of all religions from these Aptavanis. That is what is needed.

After reading Aptavani, many people say that there is no need for them to read any other religious book. Therefore, everything will operate on the basis of Aptavanis. These books of ours will help people a great deal.

That is why I have told everyone to continue printing these books. Once printed, people will print them again. Now this is not going to be lost. This matter will not be lost.

- Dadashri

Infinite Glory To The Manifest Lord Within
The Gnani Purush, Ambalal Muljibhai Patel

**Dada Bhagwan Na
Aseem Jai Jaikar Ho**

